

THE CHAUTAUQUAN

Vol. 63

JUNE, 1911.

No. 1



Coronation Ceremonies in England

The king of England, George V, is to be crowned this month, and "coronation week" has been a topic for social, military, and political discussion. The ceremonies are to be strangely medieval, but there are to be pageants, shows, balls, bonfires, flares, and the military parade is to be splendid. The exercises, taken together, will be picturesque and historically interesting. The whole spectacle will afford a significant illustration of that "continuity of evolution," that genius for practical government and for reform by timely compromise, that reconciliation of archaic form with modern content, for which the British nation is so distinguished.

It is a familiar phrase that the king of England "reigns but does not govern." He is merely a symbol of national unity and imperial cohesion. Power has completely passed from his hands. He originates no legislation; he has lost the right of vetoing legislation—"the veto is as dead as Queen Anne," Premier Asquith said recently—or of directing the foreign policies of the country. England is a democracy; parliament is supreme, and parliament is in turn ruled by a committee called "the cabinet." The king nominally selects the cabinet; actually he follows the course of events and sends for the leaders of the dominant party when, after an election, a "government" needs to be formed. The cabinet determines the policies of the government, and

the king's speech to parliament is a mere colorless statement of the program elaborated by the party chiefs. Even in the matter of creating peers, once a royal prerogative, the power has passed into the hands of "the democracy." The premier and his associates decide whom to "elevate" to the peerage, and the king approves the lists. The ministers are the king's "constitutional advisers," and to reject their advice is to offend the majority and electorate they represent, and to endanger the whole monarchical principle. In all the recent talk of crises and revolutions it has not been seriously asserted that if Premier Asquith, in order to "mend" the lords, should "advise" the king to swamp the present tory majority in the upper house by creating 300 or more new liberal peers, the latter could refuse to take that heroic step. It is felt that the king would, by refusing, identify himself with the privileged caste and incur the deep displeasure of the masses, which displeasure would be sure to beget agitation against the throne itself and for the establishment of a republic.

Today, even radicals admit, there is no republican sentiment in Great Britain. The king enjoys the respect and loyalty of all his subjects, but the price of that loyalty is high impartiality, sympathy with the spirit of the age, non-interference with majority rule in politics and legislation. If it were felt that King George is at heart a reactionary and intends to take the side of the lords against the commons and the majority of the voters, gloom, not joy, would characterize the preparations for coronation week. Whatever the party struggles and stratagems may bring forth during the next few months, the general feeling is that the king may be trusted to act constitutionally and correctly.

Reverting to the ceremonies of the coronation, little in them will suggest modern England, the England of universal suffrage, industry, social reform, scientific and artistic progress. The parade is to be strictly military; the

pomp and circumstance absolutely medieval; for England cherishes its ancient institutions and customs, even its ancient court dress and etiquette, and it glories in relics and survivals that have lost all meaning for the life of our time. They are preserved for beauty and romance, for their historical interest, and to gratify legitimate national pride in a rich, heroic, marvellous past.



The Revolution and After in Mexico

We know more about the Mexican situation today than we knew a few months ago, but much remains uncertain and perplexing. Is real success for the revolutionary or insurgent cause possible? That is, is a truly free or republican government, such as Madero and other revolutionary captains demand, possible in Mexico? That very grave abuses—tyranny, control of the provincial governors from the capital, interference with the judiciary, manipulation of elections, suppression of free speech, confiscation of property for opposition to the Diaz methods of government, peonage, monopoly and exploitation—caused the rebellion and gave it vitality and impetus, is now beyond question. Diaz has done great good in Mexico, and it is undeniable that without his iron rule and benevolent despotism that country would still be the prey of adventurers, the hotbed of strife, disorder and crime. To Diaz Mexico owes a long era of peace and development, of relative national prosperity, of confidence and credit, of progress in many directions. The general opinion is that Diaz has "made" modern Mexico. But the question raised by the revolution was whether Diaz had not, especially in recent years, obstructed Mexico's advance toward self-government and democratic economic reform. At any rate, the revolution, which many were for a time inclined to dismiss as a negligible affair, confined to a few loafers and tramps led by ambitious and disappointed office-seekers, was a demand for greater liberty and fairer economic and industrial policies. It was a

protest against land monopoly, the enslavement of labor, and a government in the interest of plutocracy.

Diaz himself, in his message to the present Mexican congress, virtually recognized the existence of grievances and grounds for a revolutionary movement. He made several concessions to the insurgents. He promised, among other things, the following reforms:

"No reelection of President and other executive officers.

"Reform of election laws so as to make the franchise virtually free.

"Reform of the judiciary, making judges more independent.

"Division of great estates into parcels that may be taken up and cultivated by small landowners.

"Abuses of power by local officials to be abated."

Diaz has also "renovated" his cabinet, put representative and progressive men in it and in other ways has justified the insurrection by meeting most of the demands of its leaders—too late to satisfy them with reforms that, had they been granted earlier, would have averted the trouble. The warfare continued, the insurrection spread, and the situation was daily becoming more acute and critical. The armistice and willingness of both sides to discuss peace resulted from a recognition of this fact. Diaz realized the need of further concessions; the insurgents—the wisdom of moderation.

The United States contemplated no aggression or needless interference with Mexican affairs; the mobilization of the troops, ordered under such mystifying and bewildering circumstances, was a precautionary measure—for anarchy and the total breakdown of government were feared—as well as a measure toward the enforcement of the neutrality laws and the policing of the border. The question today is—are the Mexicans fit for self-government? Can they hold fair elections, abide by majority rule, respect authority not supported by bayonets and naked force, and, in general, maintain free institutions? If they cannot—and there are many American writers who assert that they cannot—the

success of the revolution and the overthrow of the Diaz régime will not bring order, peace or improvement. If they can, they of course deserve to win and establish a better government.

A great many Americans have sympathized with the revolution, but those whose millions are invested in Mexican railroads, lands, mines, etc., have supported Diaz and urged action by our government that could not fail to redound to his benefit. There are, again, those who believe that we ought to intervene, restore order impartially, declare a sort of protectorate, and prevent foreign powers from stepping in to protect their interests in Mexico.



Three States Redeemed and Freed

A California weekly of progressive opinions, in reviewing the record of the legislature of that state—a very remarkable record, in truth—said:

"The present Legislature has achieved the impossible. It returns home to be met, not with sneers and contempt and abuse, which is the time-honored fate of such bodies, but with congratulations, compliments and admiration. Instead of being ashamed of their position as members of the Legislature, men are now allowed and even encouraged to be proud of it."

After a long period of misrule, domination of the legislature by special interests, control of government, including the courts, by public service corporations, the people revolted. Leagues were started to carry on an active propaganda. Insurgent candidates were nominated and elected. One of the leading insurgents was made Governor, another was sent to the federal Senate. The legislature cooperated with the executive and represented the people rather than groups of monopolists. And here, in brief, is the record of the legislature which adjourned early in the spring:

A railroad rate law redeeming Governor Johnson's campaign promise to "kick the Southern Pacific out of California politics."

Abolition of the party circle on election ballots.

Limitation of working hours for women in the industries to 8 a day and 48 a week.

The Oregon plan for election of United States Senators.

Abolition of the "assumption of risk" and the "fellow-servant" doctrines of the courts in personal injury cases.

Conservation of natural resources.

Considering the reputation of the state for many years, this seems miraculous. But this is not all. Several "radical" amendments to the constitution were submitted to the people. Even the courts have responded to the new spirit and discarded technicality in favor of substantial justice. Boss Ruef of San Francisco is at last in the penitentiary, to serve a term of fourteen years for bribery and blackmail. There is a sense of freedom and moral regeneration in the whole state.

Another freed and redeemed state is New Jersey, long known as corporation-ridden and reactionary. Gov. Woodrow Wilson has been successful in defeating spoils machines and persuading the legislature to enact progressive measures into law. He has thus been able to keep his promises to the people. New Jersey has a new and progressive law covering primaries and elections, an act against corrupt practices, an advanced employers' liability and accident compensation law, and a public utilities act. To the federal Senate the legislature sent a man who had been indorsed by the Democratic voters at a "primary," not a man whom the bosses had quietly picked out. Gov. Wilson has been praised by progressive Republicans as well as Democrats. He is stronger today than he was on the day of his election and is a "presidential possibility." He has become a national figure, and his views are of national interest. He urges his party to fight privilege and serve the plain people, and in a recent speech he made his meaning quite clear. We quote a striking passage that has been widely commented on:

"By privilege, as we now fight it, we mean control of the law, of legislation and of adjudication, by organizations which do not

represent the people, by means which are private and selfish and worthy of all condemnation. We mean specifically the conduct of our affairs and the shaping of our legislation in the interest of special bodies of capital and those who organize their use. We mean the alliance for this purpose of political machines with the captains of organized industry. We mean the exploitation of the people by legal and political means. We have seen our governments under these influences cease to be representative governments, cease to be governments representative of the people and become governments representative of the special interests, controlled by machines which in their turn are not controlled by the people."

Finally, in New Hampshire, thanks largely to Gov. Bass, another progressive, the legislature has shaken off the railroad yoke and enacted several important and advanced measures dealing with public utilities, conservation and employers' liability. "The world moves."



Problem of Criminal Vice in Cities

An elaborate report on vice and the proper method of attacking it has been presented to the city government of Chicago by an able, high-minded and representative committee of thirty. The report is regarded as a contribution to "standard literature" on the very difficult questions dealt with therein—the social evil, dives and law-breaking saloons, police graft and blackmail levied for the "protection" of illegal vice, gambling, the sale of habit-growing drugs like opium and cocaine, etc.

The report takes a radical and aggressive position, but its conclusions were not hastily reached. They represent patient investigation and study by level-headed and earnest men. No miraculous or sudden reforms are advocated, but stress is laid on the truth that a consistent, fearless policy applied by impartial, independent and practical men and women would, in the course of time, abolish most of the physically and morally dangerous evils of which every large city bitterly complains.

The report does not favor the "segregation" of vice as a permanent policy. Segregation may be a means of better

control, but it is not considered a permanent solution. The committee shows in detail that neither the city, the state, the federal government, nor the voluntary civic bodies do what they can to eradicate criminal vice. Suggestions are made to each and all of those agencies with reference to licensing dives, permitting saloons to maintain "wine rooms," neglecting to control dance halls, tolerating alliances or good understandings between police officers and "lookouts" employed by proprietors of vicious establishments, and a hundred other things.

The most interesting and novel recommendations of the report, however, are these—that a "morals squad" of women police be appointed—preferably from the ranks of trained settlement and charity workers—to visit objectionable places and take care of women and girls brought within punitive or reformatory jurisdiction, and that, further, a special court of morals, supported by a permanent morals commission of citizens, be created. The functions of this court are thus indicated:

That the new tribunal or commission shall consist of five persons appointed by the mayor, with the consent of the city council, one member of which shall be a physician in good standing. The commissioner of health shall be an ex-officio member of the new body. The term of office shall be two years and the members shall serve without compensation. It shall be the duty of this body to take such steps as are necessary to suppress vice and the present "levee district" in the city and collect evidence of violations of the city and state laws governing such places.

The tendency of late has been to specialize and divide the courts. There are juvenile courts, courts of domestic relations, night courts for women, etc. A morals court to deal with the victims and breeders of criminal vice would be no departure and no reflection on the integrity or competency of the ordinary courts. Specialization is valuable because it makes experience tell more effectually than otherwise.

There is no disposition in Chicago to carry out the more radical suggestions of the commission on vice. But

much in the report is eminently reasonable and practical, and other cities will find it profitable reading. Unenforceable laws or ordinances directly produce graft and blackmail; where the police department has "discretion" in the enforcement of the law, corrupt or greedy men will "pay" for silence or neglect. Still, even with a variety of laws that cannot be uniformly enforced, owing to hostile public sentiment, more can be done than is being done in any large city to check vice and immorality and to discourage grafting among the guardians of law and order. In some cities the corrupt elements on the police force resent any interference with their blackmailing operations and "strike" against mayors or chiefs by refraining from making arrests in ordinary criminal cases. Vice reform is also police reform.



Compulsion and Industrial Accidents

Public sentiment throughout the civilized world favors just compensation of workers injured in the course of their employment, or of the families of workers killed in industrial accidents. Not to pay such compensation is to reduce thrifty and honest toilers and their families to poverty and pauperism in the event of accident or misfortune that is not always even "preventable" by the exercise of the greatest possible care. The modern idea is that the cost of accidents and fatalities in industry should be a charge upon industry, each trade sustaining this burden in the first place and passing it on to the consumer by slight additions to the price of the commodities. After all, the community carries such burdens in any event, for disabled workers must be supported in some way, and fixed compensation covered by insurance is infinitely preferable to public or private charity.

In harmony with these sentiments several states have changed, or are revising, their employers' liability laws and providing for definite scales of compensation for death or

accident. How far our legislatures can go under our state and federal constitutions has been an open and serious question, but it has been felt that, owing to our moral and social advance in recent years, the courts might not be strict and unduly technical in construing constitutional clauses relating to property rights and freedom of contract. The recent unanimous decision of the New York Court of Appeals, holding null and void the compulsory compensation act passed by the legislature last year and applied only to certain designated and particularly hazardous trades or occupations—such as bridge building, work on explosives and electric wires, work in tunnels or on scaffolds, etc., was therefore to many a surprise and disappointment. The law provided, in substance, that compensation should be paid for accidents or deaths caused in such trades irrespective of any question of negligence or responsibility.

In annulling this act the court expressed its entire sympathy with its object and spirit. It admitted the strength and attractiveness of the arguments for the legislation, but found itself constrained to hold that, under all the precedents and decisions, it was unconstitutional. To require employers to pay for accidents which they had not caused either through negligence or omission of any duty, was to take away their property without "due process of law," held the court. The legislature can extend the liability of employers in many directions; it can abrogate old and antiquated doctrines concerning contributory negligence, assumption of risk, fellow-servants, etc. But it cannot require payment where the employers had done their duty and had committed no fault. If the people demand compensation for accidents, in all or any group of trades, regardless of negligence and responsibility, they must first amend the state and federal constitutions.

This decision illustrates many things—among them the difficulty of dealing with questions affecting property and contract rights under written constitutions like ours, with

a judiciary empowered to annul legislation. In England "universal accident compensation" has been the rule for a good many years; indeed, the limited New York act was avowedly modeled upon that more radical statute. There are those who think that the New York court might have sustained the act without doing any violence to the constitutional safeguards of "due process of law," but there has been no sharp or hostile criticism of the court. The whole tone of the opinion precluded imputation of prejudice or fondness for technicality.

It is fortunate that New York also has a new liability act which considerably enlarges the liability of employers and recognizes the claims of labor. In several other states statutory provision for accident compensation is made optional, and agreements between employers and employed regarding avoidance of litigation and prompt, reasonable payment is encouraged. For the present, doubtless, these are the lines of least resistance. Still, compulsory compensation laws should be tried in other states, pending constitutional amendments, and the federal Supreme Court should be given a chance to deal with the issue raised in New York.

Notes

WHAT EVERY TOWN SHOULD DO

Trenton, New Jersey, recently gave a week to finding out its own resources. On Sunday special religious services were held. On Monday the public schools showed what industrial work they were doing, and the Public Library exhibited its treasures. On Tuesday a state convention discussed the commission form of government, and an illustrated lecture on Civic Ugliness disclosed the results of a camera tour around the city. On Wednesday attention was given to every activity connected with child welfare. Thursday and Friday were devoted to examinations into general welfare movements, existent and needed.

The amount of civic knowledge gained and the stimulus to inquire and to improve undoubtedly will start the city upon a new era. The process of self-examination is one that every town in the country should subject itself to willingly with equal willingness to profit by the information acquired.

WOMEN IN OFFICE

Fourteen women have been elected to public positions in Colorado, the offices being those of auditor, city clerk, clerk, alderman, and treasurer. Kansas has a woman mayor. New Jersey and Wisconsin have women on education boards.

CORONATION SERVICE.

King George will omit from his coronation oath the clause anathematizing the Roman Catholic church. In all other respects the ceremonies will be practically unchanged from those that celebrated the accession of His Majesty's predecessors for some five hundred years. The Duke of Norfolk as Earl Marshal has entire charge of all details; the Archbishop of Canterbury will conduct the religious service.

On June 22, in the presence of peers and peeresses, members of Parliament, and foreign and colonial representatives, the King and Queen will proceed to chairs of State at the south side of the altar in Westminster Abbey. The coronation service opens with a survival of the old Teutonic custom of election, the King being escorted by the Archbishop of Canterbury and officers of State to the four corners of the Abbey, where he is presented to the people and received by them with acclamations.

Then follows the Litany and the communion service. After the sermon, which is to be preached by the Archbishop of York, the coronation oath is administered by the Archbishop of Canterbury, King George kneeling before the altar and laying his hand upon a copy of the gospels which has been provided for the purpose by the university presses of Oxford and Cambridge. He will sign the oath before leaving the altar.

After the administering of the oath, His Majesty will take his seat upon the chair of Edward I which contains the famous Stone of Scone. The service continues with the singing of the anthem, "Zadok the King," the Dean of Westminster brings the consecrated oil in a golden eagle, and the King is anointed on the head, the breast, and the palms of the hands. This ceremony emphasizes the assertion of the sovereign's right to rule "by the grace of God." He is then invested with the royal surplice, pall, stole, and robe, his heels are touched with the royal spurs, and he is girt with the royal sword, which he offers upon the altar and, later, redeems for one hundred shillings. After the orb and the two scepters have passed through the King's hands the crown is placed upon his head, the "imposition" is repeated, a Bible is presented to him, he is blessed and enthroned and receives the homage of the people.

The Queen is anointed on the head only. She then receives the ring, the crown, the sceptre, and the ivory rod with the dove.

Their Majesties make offerings of altar cloths and ingots of gold, and the communion service is concluded. The King changes his robes, dons the imperial crown in place of the crown of St. Edward, and the procession re-forms.

The representatives from the United States are John Hays Hammond, (Ambassador Extraordinary,) Major General A. W. Greeley (retired), and Admiral Vreeland.

Chautauqua Lake in the Revolution

By Obed Edson

Historian. Author of "The Eries," "The Fish that Gave Us the Name Chautauqua," "Pioneers of Chautauqua Lake" in the CHAUTAUQUAN, etc.

THE KING'S EIGHTH

FOR a long time, while the States were yet English colonies, there was stationed on the frontiers of Canada a famous regiment of foot, known as the King's Eighth. It came from England in 1768. For a portion of the seventeen years that followed, during which occurred the American Revolution, its field included not only Canada, but also that part of the wilderness region of western New York in which lies Chautauqua Lake. As some of its operations occurred upon or quite near its shore, a brief history of the regiment belongs to the annals of the lake, and to the frontier story that we are about to tell. In 1785 the regiment returned to England. Subsequently it re-crossed the sea, resumed its old station on the frontier in the woods of Canada, and took an active part in the last war between England and the States.

This regiment was organized more than two hundred years ago. Although its individual members have been killed, have died or have been discharged, others have filled their places, and the regiment has preserved its identity even to this day. It was organized in 1685 to defend King James the Second. During the rebellion of the Duke of Monmouth, it was styled the Princess Anne of Denmark's regiment. Afterward it fought with King William against James the Second, and was called by Macaulay, Beaumont's Foot. It is said by that writer that previous to the battle of the Boyne, it refused to admit Irish papists to its ranks. In that famous affair, which decided the fate of James the

Second, it fought under the banner of William and took part with him in the siege of Limerick.

Upon the accession of Anne the Eighth was called the "Queen's Regiment" in honor of its distinguished services. During her reign, it took part in many sieges and battles in the campaigns of the great Duke of Marlborough, among them the famous battle of Blenheim. During the reign of George the Second it participated in the battle of Fontenoy, where the king was defeated by the French led by the great Marshal Saxe. In Scotland it fought against the Pretender at Falkirk, and also at Culloden, where Lochiel and his bonneted chieftains marshaled their clans:

"Clan Roland the dauntless, and Morey the proud,
All plaided and plumed in their tartan array."

But the clans of Culloden were scattered in flight, and the Highlanders were cut down by the merciless sword of the proud Duke of Cumberland, under whose banner the regiment fought.

In the reign of George the Third the regiment arrived in North America, and in October, 1771, its command was conferred upon Bijoe Armstrong. After passing several years at Quebec, Montreal, St. John, and Chambley, it was removed to the Great Lakes. One division occupied Fort Niagara, another, Detroit, and the remainder was stationed at other places upon the borders of the great inland seas. During the Revolution a portion of this regiment, under Captain Foster, was engaged in the battle of the Cedars, on the St. Lawrence. One hundred of its men participated in the siege of Fort Stanwix.

During the long period that it was stationed in Canada it saw wonderful changes along the frontier. Great inroads were made in the forests by the ax, farms were cleared up, roads constructed, and dwellings erected. The officers and men became so familiar with the region as to make their services highly valuable to the British. But what is more to our present purpose is the fact that this

regiment, near the close of the Revolution, while engaged in one of its warlike expeditions, passed over Chautauqua Lake, and encamped for a time on the Outlet, now the Chadakoin, within the present limits of the city of Jamestown.

CLOSING EVENTS OF THE REVOLUTION

"The last blood shed in the field during the war," says Bancroft, "was at Combahee Ferry, in South Carolina, on the 27th of August, 1782, when the young and gallant Laurens fell mortally wounded." According to Lossing the last life sacrificed was that of Captain Wilmot, who was killed at Stone Ferry in the September following. The warlike expedition of which we have spoken, was probably the last entitled to the name in the war of the Revolution, at least the last that was projected in the North. It was planned in a wilderness far remote from the scenes of the chief events of the war, upon the shore of a secluded lake that a century later became one of the best known and fairest of the smaller sheets of water in the world, celebrated, also, for the distinguished institution of learning planted upon its shore. This frontier story may therefore be of interest to those who come annually to visit it and the famous Institution established there, and especially to those patriotic citizens who regard it a duty and esteem it a pleasure to observe and commemorate the most important period of the history of our country.

This marauding enterprise terminated with the burning of Hannastown, once a famous, but now almost forgotten town in Westmoreland County, in western Pennsylvania. The destruction of Hannastown occurred on the thirteenth of July, 1782, less than two months before the affair in which Colonel Laurens fell. Much more than a century has elapsed since that event, and the circumstances attending it are fast fading from recollection. Its importance as a closing event in the war for independence demands that it should not be forgotten.

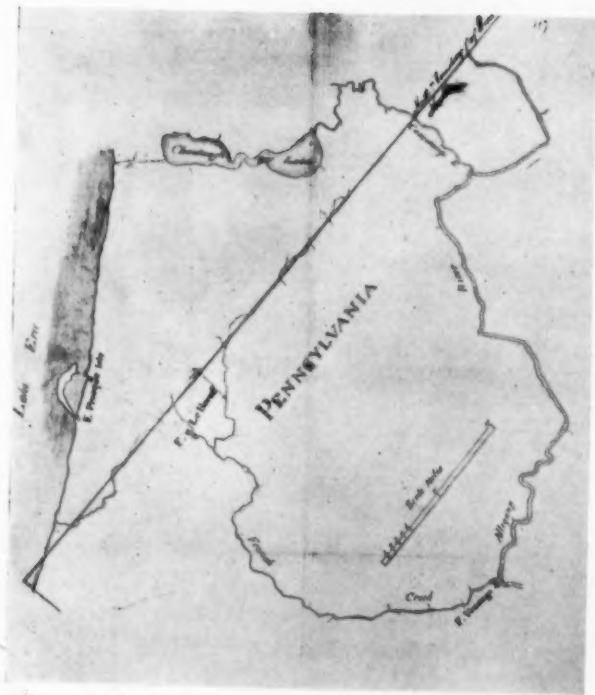
During the war of the Revolution, apprehension had been entertained by Washington and the American commandant at Pittsburg, that the British meditated a descent upon that post from Niagara. In 1779, intelligence was received that Butler and two hundred rangers designed attacking it when strawberries should become ripe. In 1781 Washington was informed that Sir John Johnson and Colonel Connelly were collecting a large force to proceed against it, and Colonel Broadhead, who then commanded there, thereafter guarded against such an attempt.

WASHINGTON INQUIRES ABOUT CHAUTAUQUA LAKE

In 1782, while Colonel, afterward Brigadier General Irvine, was in command at Pittsburg, General Washington addressed him a letter, dated January 10, 1788, to ascertain whether practicable communication could be had between the waters of Lake Erie and the Ohio, by which fur and peltry from the lake region could be conveyed to the eastern country. An interesting correspondence followed, in which the first suggestions were made, it is believed, that ultimately led to the building of the Erie Canal.* In a long and entertaining letter of this correspondence, dated January 27, 1788, General Irvine communicated some interesting facts concerning Chautauqua Lake, and the expedition of the British and Indians above mentioned. We have only space for that part which directly relates to our subject. Information respecting this armament had been communicated to General Irvine by a white man named Matthews, who had been taken prisoner by the Indians in 1777, and also by a chief of the Seneca nation, concerning which General Irvine wrote as follows:

"The Seneca related many things to corroborate and convince me of its truth. He stated that he was constantly employed by the British during the late war, and had the rank of captain, and that he commanded the party which was defeated on the Allegheny by Colonel Broadhead; that in the year 1782, a detachment composed of three hundred British and five hundred Indians was

*Young's "History of Chautauqua County," pp. 54-60.



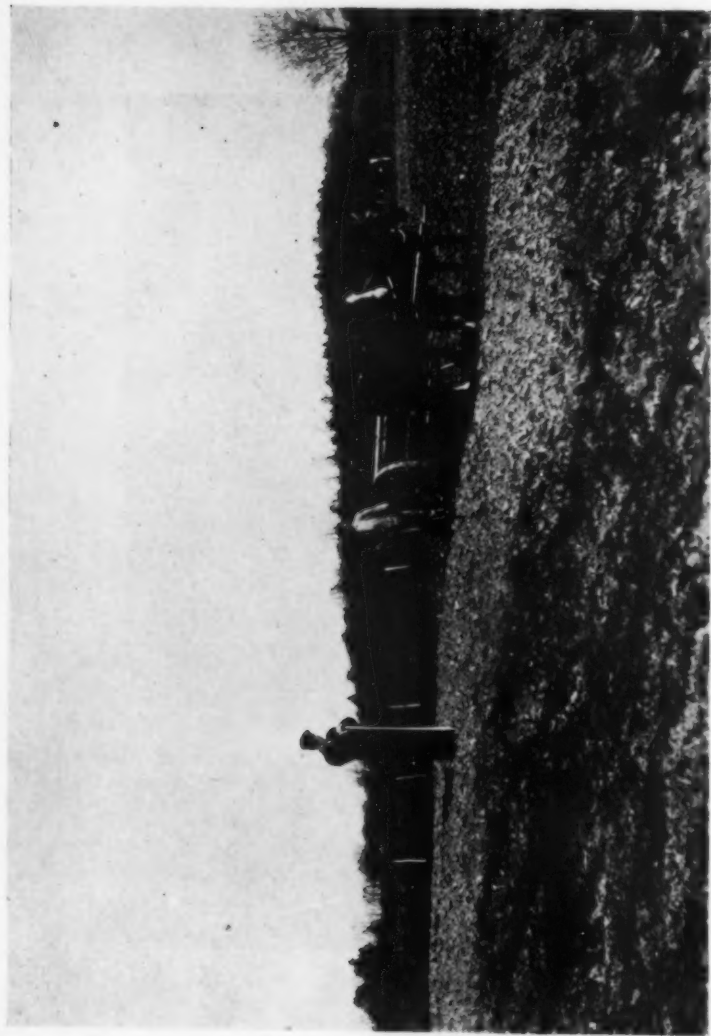
Map sent to Gen. Washington by Gen. Irvine, who was in command at Fort Pitt, at Washington's request for information of the water communication between Lake Erie and the Ohio River. The original is on file among the Washington papers in the Congressional Library



Present appearance of the head of the rapids in the Outlet of Chautauqua Lake where a detachment of a British regiment, accompanied by Indians, drove spiles to raise the water to enable them to proceed on their expedition in 1782



Present appearance of the place where the British cut the timber for the spiles on the bark of the Outlet at the head of the rapids, immediately in the rear of the factory shown in the opposite view



Present site of Indian village in the time of the Revolution at Bemus Point

Chautauqua Lake in the Revolution

17

formed and actually embarked in canoes on Lake Jadaqua, with twelve pieces of artillery, with an avowed intention of attacking Fort Pitt. This expedition was abandoned in consequence of reported repairs and strengthening of the post, carried by a spy from the neighborhood of the fort. They then contented themselves with the usual mode of warfare, sending small parties upon the frontier, one of which burned Hannastown.

"I remember well that in August, 1782, we picked up at Fort Pitt a number of canoes which had drifted down the river, and received accounts in June and July from a Canadian who deserted to me, as well as from some friendly Indians of this armament, but I never knew before where they assembled. Both Matthews and the Seneca desired to conduct me to the spot on the shore of Lake Jadaqua, where lies one of the four-pounders left by the French. Major Finley, who has been in that country since I was, informed me that he had seen the gun."^{*}

In a later letter of this correspondence, General Irvine enclosed to General Washington a draft of Chautauqua Lake and of the portage between it and Lake Erie. The last letter of this correspondence, dated at Mount Vernon, October 3d, 1788, General Washington closes as follows:

"If the Jadaqua Lake, at the head of the Conewango River, approximates Lake Erie as nearly as it is laid down in the draft you sent, it presents a very short portage indeed, between the two, and access to all those above the latter."

It is interesting to know that the personal attention of Washington was directed to our lake, and that it received from him such particular notice.

VESTIGES OF ITS REVOLUTIONARY HISTORY

For a period after the first settlers came to the lake, there remained what was believed to be evidence of its Revolutionary history. The year 1822 was one of unusual drouth. The lake became remarkably low, and many citizens, while engaged in deepening the channel of the Outlet at Jamestown to increase the flow of water for the benefit of the mills below, discovered that spiles three or four inches in diameter and from three to five feet long, bearing

^{*}Elijah Matthews was an intelligent white man and a useful interpreter. He lived from his boyhood with the Indians, having been captured at Graves Creek, Ohio. He was married to an Indian wife.

marks of the ax, had been driven into the hard earth across the bed of the stream. Many of them were in a good state of preservation. It was believed that they had been placed there at some early day in constructing a dam to raise the water sufficiently to float some warlike armament down the Allegany River.*

Some important facts bearing upon this matter were given to the late Hon. James Prendergast by his father, Alexander T. Prendergast, who was a son of James Prendergast, the founder of Jamestown. In a letter to me, Mr. Prendergast once transmitted this information as follows:

"Jamestown, Nov. 3. 1874.

"Obed Edson—

"Dear Sir:

"In response to your request I have gleaned from my father all the information he possesses in regard to the matter I spoke of last week. He says:

"My father first came to where Jamestown now stands in 1806. At that time he discovered a tract of land nearly an acre in extent, cleared of everything, trees, stumps, and brush, excepting one large pine tree, which stood nearly in the center, and had been burned out on one side several inches deep, though the scar had been nearly covered by the growing bark. The tree was nearly three feet in diameter. Grass was growing quite luxuriantly on the whole piece. This tract was opposite the boat landing on the west side of the Outlet, where the boat landing bridge now crosses. My grandfather found the stumps of many oak trees in the woods adjoining the cleared tract, which he judged had been cut from fifty to sixty years. These trees had been cut with an ax, and the limbs and such portions of the bodies as had not been used were all decayed. The spiles were found in the Outlet a short distance below this point.

"My father, Alexander T. Prendergast, distinctly remembers this charred tract and the large pine spoken of, having visited it before any of the surrounding forest was cut away.

"Wishing you success, believe me, yours sincerely,

JAMES PRENDERGAST."

It seems to have been believed by the projectors of this expedition that the most practicable place for its debarkation was upon the Outlet of the lake, at a point above and near the Rapids. There were other places around the lake at the time of the first settlement in its neighborhood that

*Samuel Brown's lecture delivered in Jamestown in 1843. Warren's "History of Chautauqua County," p. 35. Dr. Irvine, son of General Irvine.

bore marks of the former work and methods of the white man. Near its head, not far from Hartfield, on the east side of the Inlet, a fourth of a mile from its mouth, in 1810, when the pioneers, John West and Philo Hopson, first came to settle there, there were a number of large hemlock stumps that bore marks of the ax—old and moss-covered. The bodies of trees that once grew upon them had long since been removed. In explanation of these circumstances it was thought that the trees may have been cut and made into pirogues or canoes for the purpose of some armament before its departure down the lake.

CAUSES THAT LED TO THE RAID OF BRITISH AND INDIANS
IN 1782

The causes that led to this expedition of 1782, and some of the events that preceded it may be concisely told. The destruction of the Indian towns and corn-fields in western New York in the fall of 1779 by the forces of Sullivan and Broadhead, had the effect of throwing their owners upon their British employers for support. The succeeding winter was remarkable for its severity. Want and suffering followed. Great numbers of these ill-fated people, particularly women and children, died from starvation, disease and exposure. The winter of 1779-1780 was long and the coldest ever known in this country. New York harbor was frozen over so that the heaviest cannon were wheeled over it from Staten Island on the ice. The snow fell five feet deep in the western woods. When it melted in the spring, a multitude of deer and other game were found dead in the forest. According to the Delaware chief, Killbuck, three hundred Indians died that winter, of the flux, at Niagara. Niagara had been the winter quarters of Guy Johnson, the Butlers, and the loyalists. It now became the headquarters of the Indians also. Gratitude to their Indian allies imposed upon the British the enormous expense of feeding and maintaining them. This impelled Guy Johnson to encourage as many Indians as possible to return to their deserted villages, or

to establish new settlements at convenient points, and thus be able to support themselves. Some of the Indians were induced to return to their old homes on the Genesee and the Allegany, while others in May or June established themselves on Buffalo Creek and at the mouth of the Cataraugus.*

SETTLEMENT OF THE INDIANS IN CHAUTAUQUA

It is probable that about this time the Senecas also began a settlement at Bemus and Griffith Points on the shore of Lake Chautauqua, and to a more limited extent at one or two other places within the county. They chose these points because of the excellent fish in the adjacent waters and the abundance of game in the woods around. We know of no other settlements of any account existing within the county after the overthrow of the Eries in 1656, except probably that on Kiantone Creek near its junction with the Conewango. Soon after De Celeron's expedition in 1749, the Senecas began to plant colonies along the Allegany and the Ohio, and probably this at Kiantone, located at or near the site of an old Erie town, was then established by them, or by the Delaware or Munsey Indians. The large pine trees that once grew so numerous there were gradually removed from 100 to 200 acres, and the land planted to corn. There, in 1787, the commissioners, while engaged in determining the boundary line between New York and Pennsylvania, found a small Indian village, which they called Kyenthono, said to mean "corn fields" in the Indian tongue. Near this village the Commissioners remained for fifteen days, taking the observations necessary for their survey. The treaty between the Six Nations and the State of Pennsylvania, made at Fort Hammer in 1787, distinctly recognized the existence of these Indian settlements in Chautauqua County, which were then erroneously supposed to be within the boundaries of the State of Pennsylvania. Through

*"Narratives of the captivity and sufferings of Benjamin Gilbert and his family."

the influence of Cornplanter, the treaty specifically preserved the right of the Indians living there to hunt in that territory, as they, it declares, have "no country to remove to from where they now live." The Indian town of Kyenthono or Cyantha, was in existence in 1791 when Colonel Proctor went to the Allegany River country on a mission to the Senecas, and was mentioned by him as 'one of Cornplanter's towns of the name of Cyantha.' It was still inhabited in 1795, when visited by James McMahan, the pioneer of Chautauqua County. At that time he saw their wigwams and fields of corn.*

DESTITUTION OF THE INDIANS

The treaty of Big Tree, made in 1797, compelled the surrender of the Indian privileges. The Indians, however, lingered for a while around their shabby tenements and tomahawk improvements at Bemus and Griffith Points, but had surrendered them and retired to their reservations before the first white pioneers came to settle about the lake. After that they made annual pilgrimages to their burial place near the ferry at Bemus Point, until an unfriendly hand desecrated the graves of their dead, and then they visited the place no more.† They lingered the longest at their old town in Kiantone. They were there in 1800, when John Russell passed through that region, and also when James Prendergast visited them in 1806. At the time Ebenezer Cheney came there to settle, in July, 1808, they were still living in their deer-skin tents, cultivating corn and other Indian crops, according to his grandson, Mark H. Cheney.

Little do we know of the destitution and woes of these forest exiles. Eloquent pens have described their sins and atrocities committed in times of war, to avenge what

*Samuel A. Brown's lecture delivered in Jamestown in 1843. Also Warren's "History of Chautauqua County," p. 32.

†Mrs. Kate Cheney says that Black Tom, her great-grandfather's slave, piled heaps of brush upon their graves and burned them, and that the Indians came no more to mourn; and that her grandfather, William Bemus, was indignant at the insult, and severely rebuked the wrong.

they believed to be their wrongs. Their savageries were in fact but the crudities of a primitive people—no more flagrant or cruel than our own ancestors and those of other civilized people once were guilty of. White men, inspired by the selfish thought that they were a chosen people, and that the Indians were the Canaanites—a plea no better than that might makes right—took from them their lands. When raised to a higher civilization the white man confessed the wrong—but kept the land.

The chief faults of the Indian at the present time came from his association with the white man. Little has been said of his virtues while in his native state in time of peace. The Indians were kind to one another, hospitable to strangers, sagacious in dealing with public and private affairs, full of good sense and dignity in conducting their public councils, and their orators showed much native ability and eloquence. Above all should be remembered the genius they displayed in devising for their government the "League of the Iroquois," and in establishing a confederacy by which, through the tact of a few of its chiefs and the vigor of the handful of warriors, they were able to preserve for a century their independence and their territory intact, in defiance of all the arts and power of the English, French, and Dutch.

Overwhelmed at last by superior force, their proud spirit broken, they became for a while like nomads, wanderers in the land they were the first to possess. Within the remembrance of many now living, their vagrant bands would camp in the valleys of the Conewango and Cassadaga, and even within the present limits of Jamestown—scenes of their former exploits—again to fish and hunt. Their women, clad in blanket and moccasin and the raiment of the woods, would vend their mats and baskets. With too much reserve to advertise or commend their wares, and too much pride to haggle with a purchaser,

these daughters of the forest would sit by the roadside in dignified silence awaiting the coming of a buyer.

THE MARAUDERS

To give further employment to those Indians who sought the shelter of Fort Niagara, the British led them in marauding expeditions against the frontier settlements of New York and Pennsylvania. One of these warlike raids was that planned on the shore of Chautauqua Lake in the summer of 1782. This marauding party was composed of British soldiers, Loyalists and Indians. It may be that some of the latter were among those who were already or eventually became the Indian settlers of Chautauqua County.

Hannastown, the ill-starred village destined to suffer the vengeance of these raiders, was then a place of importance on the border, some forty miles east of Pittsburg and three miles east from where now is the town of Greensburgh. It contained about thirty habitations, most of them two stories high, a court house and jail of like construction, and a fort stockaded with logs. It was the first place west of the Alleghanies where courts were held. Robert Hanna was the first presiding justice, and Arthur St. Clair, afterwards a distinguished general of the Revolution, the first prothonotary. It was a famous gathering place for frontiersmen, and often the scene of important events.

During the spring of 1782 the peril from the Indians that threatened Westmoreland County, filled the hearts of the people with gloomy forebodings, but as the season advanced it brought with it the usual promise of plenty, and genial summer early crowned its fields with ripening grain. On the thirteenth of July a band of villagers went out from Hannastown half a league north to O'Connor's field, to gather in the harvest of Michael Huffnagle. The reapers prosecuted their labors with diligence, and when they had cut the grain in one field, one

of their number, who had passed to the side nearest the woods, was startled by the appearance of an Indian. He gave the alarm. The harvesters fled to the village in the greatest consternation, unseen by their Indian foes. When they arrived at Hannastown, the inmates of the jail were released, and the citizens, men, women and children, were gathered within the stockade. The party included not more than twenty-five efficient men. The greater number had the year before gone to join General George Rogers Clark in his expedition against the western Indians, carrying with them the choicest rifles, leaving not more than fourteen or fifteen. Many of the women could have used them nearly as effectively as the men, had the weapons remained in the fort.

A portion of the marauding party that had assembled at Chautauqua Lake descended the Allegany as far as the mouth of the Kiskiminitas, and then ascended that river to a convenient place, where they concealed their canoes, and then proceeded by land a distance of about twenty-seven miles toward Hannastown, to O'Connor's field, where they found the reapers engaged in their labors.

BURNING OF HANNASTOWN

After the reapers had arrived at Hannastown, David Shaw, a gallant young fellow, and three others, armed with rifles, set out on foot for O'Connor's field to reconnoiter, with Captain Matthew Jack, a brave and experienced frontiersman who happened to be in town on that day, on horseback. Captain Jack was the first to arrive there, and upon being discovered by the Indians, turned his horse, and he and the others promptly proceeded to alarm the settlers. Captain Jack assisted several families in the neighboring country to escape, in one instance taking the children in his arms and the mother on the horse's back behind him.

In the meantime David Shaw and his companions, being

informed by Captain Jack of the approach of the Indians, fled and were pursued by them. The race was for life. The Indians, lest they should arouse the townspeople, whom they believed to be ignorant of their approach, refrained from discharging their guns but followed silently, tomahawk in hand. The young men, fleet and vigorous as they were, scarcely gained upon their swift pursuers. They could hear the rapid footfalls of the savages close behind them, and as they furtively glanced backward, they could see the Indians' scalp locks tossing in the wind, and their dark and shining skins glistening among the leaves. When they had gained the open space near the town the Indians brandished their tomahawks and gave the warwhoop, but now the young men felt sure of their safety. David Shaw raised his rifle and brought the foremost Indian to the earth, and he and his companions entered the fort in safety. The Indians, exasperated at finding themselves thwarted, like demons set up terrifying yells, and commenced their work of destruction. They pillaged the houses and set them on fire, and all were burned but two that fortunately stood within the protection of the fort. One Indian was killed while parading in a military coat which he had found in a deserted house. The only disaster that befel the inmates of the fort was of a most affecting character. A child had strayed opposite an aperture in the gate, through which the bullets often whistled. Janette, the kind-hearted sister of David Shaw, ran to rescue it. As she stooped to take the little one, an Indian bullet pierced her breast.

RAID ON MILLERSTOWN

Soon after the attack was commenced, a portion of the marauders drew off towards Millerstown, a small settlement some three miles away. There, besides a principal dwelling house or mansion, sometimes called "Fort Miller," were a number of rude dwellings occupied by settlers who had fled from the dangers to which their isolated homes

exposed them. On the day before, two young people who had sought refuge in the mansion, were joined in marriage. Among those who participated in the festivities were Mrs. H. and her two beautiful daughters, and John Brownlee, a brave and generous frontiersman, and his family, from Hannastown. On the succeeding day, while the occupants were mowing in the meadows or engaged in their ordinary duties, they were startled by the wild yells of assailants from Hannastown. Happily the occupants of the cabins made their escape. A remarkable incident is told of their flight. One man while carrying his little child and assisting his aged mother to flee, was so closely pursued as to be forced to the choice of abandoning his child or leaving his aged parent to the mercies of the savages. What influenced his action on that trying occasion we know not, nor could we if we knew justly censure an act compelled by such cruel necessity. He left the child and saved his mother. Fortune smiled upon the act. For strange to relate, when the grief-stricken father returned at the earliest dawn on the following day to seek some traces of his child, he found the little fellow had gone back through the bushes and briars to his cabin, and was curled in his own bed fast asleep.

The inmates of the mansion were less fortunate. The wedding festivities were still in progress when the guests were appalled by the warwhoops of the Indians. The surprise was so complete that they were unprepared either to fight or flee, and many were made prisoners. One strong young man made a resolute effort to get away. He caught up one of Brownlee's children and fled, closely pursued by the savages. His coolness and vigor enabled him to escape his pursuers, and secure the safety of himself and the child. This man lived to an honored old age. Brownlee, who was a brave and experienced Indian fighter, seized a rifle, and notwithstanding the odds against him, made a bold but hopeless rush at the Indians entering the

gate. Hearing the voice of his wife exclaiming: "O, Jack, will you leave me?" he desisted and sat down beside her and submitted himself to be made a prisoner for the sake of his wife and remaining child.

All the afternoon from two o'clock, when the attack upon Hannastown commenced, Captain Jack was busy arousing the settlers and gathering the women and children to places of safety. It is said that he saved six families from captivity. When he saw the Indians moving off toward Millerstown he galloped ahead to warn the people. He rode rapidly up a long lane leading to the place, ignorant that the Indians were there before him. He had come within gun-shot when he discovered them. He quickly turned his horse in retreat. Many bullets whizzed near him, one of which cut his bridle rein; yet he galloped away and made his escape. The generous care and daring of Captain Jack made him the hero of the day. He lived long after these events near the scene of their occurrence, highly esteemed by his neighbors for his humane and gallant conduct on that day as well as for his modest bearing afterward. In his old age the legislature of Pennsylvania granted him a pension, chiefly for rescuing the women and children when Hannastown was burned.

RETREAT OF THE RAIDERS

The Indians at Millerstown now loaded their captives with spoils, and set out to return to Hannastown. With heavy hearts the women and maidens were led into captivity. With eyes filled with tears they looked, as they thought, for the last time, upon the fields and scenes that were dear to them, and with despair upon the fate they feared was in store for them. Brownlee was known to the Indians for his courage and his exploits against them. The party had not proceeded far when one of their number by a preconcerted signal stepped behind Brownlee and buried a tomahawk in his head. The same Indian killed his

child, which he had been carrying upon his back. A woman who had screamed with horror at the deed, likewise fell to the same tomahawk. The three were buried in Machlin field. The place of burial was long preserved.

By nightfall the Indians, including those who had pillaged Millerstown, had assembled in the valley of Crabtree Creek, near Hannastown, and were preparing to renew the attack on the fort early the following morning. Thirty settlers, some on foot, others on horseback, managed to enter the fort that night. By means of the drum and fife and various artifices, they impressed the besiegers with the belief that the fort had been strongly reinforced. Although there were but forty-five rifles and fifty-five or sixty men within the fort the marauders took alarm and soon after withdrew. Their trail was followed the next morning as far as the Kiskiminetas. The route they pursued on their retreat furnishes further proof that it was a portion of the same party that embarked upon Chautauqua Lake in the summer of 1782, and jackets left by the enemy at Hannastown, the buttons of which were marked "King's Eighth," further attest the presence of a portion of this regiment at the burning.

The marauding party was estimated to have numbered three hundred Indians, under the celebrated chief Guyasutha,* and sixty white men. Their number may have been exaggerated, however. The captives they took, about

*Guyasutha's life was as worthy of remembrance as was that of Cornplanter, Red Jacket, or Farmer's Brother. In his youth he was a companion of Washington on his mission to the French, 1753, from Logstown to Le Boeuf. In 1763 he was chief of the Senecas and entered into the conspiracy of Pontiac. In 1770 Washington made a journey west as far as the mouth of the Great Kanawha. When near the mouth of the Muskingham he made a ceremonious visit to the camp of Guyasutha who was then at the head of the western tribes. Washington and Guyasutha recognized each other although seventeen years had passed since they journeyed up the Allegany. He presented to Washington a fine quarter of buffalo meat, just slain. They encamped together, and much of the night was passed in friendly conversation. Guyasutha died on the bank of the Allegany, and left his name to a beautiful plain on that river, where he was buried.

twenty in number, chiefly women and children, were surrendered by the Indians to the British in Montreal, Canada, then the place to sell prisoners and scalps. They were all released after the peace of 1783, and returned to their country except one, Marion, the daughter of Mrs. H. She, it is said, was wooed and won by a British officer, who was captivated by her beauty and bravery.

HANNASTOWN OF TODAY

For nearly a half century after these events the site of Hannastown remained unsettled. In 1826 it was purchased by John Steele, and has since been occupied by cultivated fields. William Steele, his son, afterwards owned this ancient site. With him I once corresponded with reference to the subject of this article. He then informed me that the rank growth of grain, the luxuriant crops of corn that have grown above it for many years, show that these were once fertile fields and gardens, where a numerous population must have dwelt. Copper coins of the reigns of the three Georges and other relics were then still found there. An excellent and never-failing spring of pure, cold water marked the spot where the stockade stood. Upon the hill to the west of the place, which was still known as Gallows Hill, stood an old oak tree, upon which the criminals of those early days paid the extreme penalty of the law. Upon this hill, also, were the graves of that frontier people, strewn over several acres. The rough headstones were then remaining, upon which were rudely carved quaint but dim inscriptions. May the ancient cemetery where these rude forefathers sleep long be preserved undesecrated! There, it is probable, rest the remains of the kind-hearted, unfortunate Jannete Shaw. There also lies brave Brownlee, his child, and the poor woman who fell by the same tomahawk.

Not a stone or mound of earth now marks the spot where Hannastown stood. Not a vestige remains of the

fort and court house, once the place of such stirring events. The habitations of the bold frontiersmen, if any escaped the Indian's torch, have long since gone to decay and the plow has passed over their hearthstones.

"All ruined and wild is their roofless abode,
And lonely the dark ravens' sheltering tree,
And traveled by few is the grass-covered road
Where the hunter of deer and the warrior strode
To the hill which encircles the sea."

The memory of these events abode long in Westmoreland, for this was the most important expedition ever dispatched against the pioneers of western Pennsylvania. Among the chroniclers of that olden time was Sallie, the venerable sister of David and Janette Shaw, the hero and heroine of that well remembered Indian tragedy. She was in the fort and saw and heard all that occurred. Long down in the century that followed, with a zest and detail worthy of Walter Scott, she would thrill and delight her young hearers with reminiscences of her girlhood days, with tales of frontier life and border war, chief among them the story of the burning of Hannastown.

THE KING'S EIGHTH'S LATER HISTORY

For a period after the Revolution, while the King's Eighth was stationed in Canada, it was commanded by Bijoe Armstrong, who subsequently became a general in the British army. He was succeeded by Ralph Dundas, who gave his name to Dundas Bay, on Lake Ontario. After the regiment arrived in England in 1785, it was engaged in various wars in Europe. Having returned to Canada, it fought the Americans in the war of 1812, and then its field of operation was substantially the same as it had been during the Revolution. When, in 1782, this warlike force was encamped in the shadows of the pines at the Outlet and the Rapids at Jamestown, Chautauqua was buried in the depths of a silent and unbroken forest, seldom visited by white men. The waterfowl gathered unmolested

on its bosom, and wolves prowled nightly along its shores. A little over thirty years later the King's Eighth crossed the Niagara River at Black Rock to meet at the battle of Buffalo the pioneers of this very region, who, after the burning of Hannastown, had broken its solitude and established homes. It is recorded that in the battle of Buffalo the King's Eighth had seven killed and eight wounded.

In this war the regiment also participated in the taking of York, and was at Sackett's Harbor, Stony Creek, Chipewewa, Lundy's Lane, Fort Erie, and Plattsburg. In June it again left America. Its colonel, Ralph Dundas, became a general in the British army. He was succeeded in the colonelcy by Edmund Stevens, and he by Sir Henry Bagley. What distinguished services the King's Eighth rendered in the succeeding wars in which England was engaged, we are not informed. We will close its history with a description of its regimental colors.

Its banner bore the white horse on a red field, within the garter, with the crown over it, and with the motto, "Nec aspera terrent." In the second, third, and fourth corners were the royal cipher and crown, also the words "Egypt and Sphinx," to commemorate its services in Egypt in the year 1801; the word, "Martinique," for the capture of that island in 1809; and the word, "Niagara," for its distinguished conduct on the frontier of Canada in 1814.*

*Following are some of the authorities consulted and not heretofore cited, for facts stated in the foregoing article:

"History of the King's Eighth Regiment of Foot," by Richard Cannon. Account of the burning of Hannastown contained in the Greensburgh *Argus* in 1836, written by Hon. Richard Coulter, once a member of Congress from the State of Pennsylvania, and afterwards a judge of its supreme court. Albert Dallas, a well known attorney-at-law and historian of Westmoreland County. An interesting communication to the writer received many years ago from Thomas J. Bingham, of Pittsburg, a former president of the "Old Residents' Association of Pittsburg and Western Pennsylvania." Mr. Bingham was born near Hannastown, where his grandfather had lived even before the town was burned. He was well acquainted with Captain Matthew Jack, and learned from him and others, especially from the lips of Sallie Shaw, with whom he was personally acquainted, some of the facts related in the foregoing story.

Chautauqua—A Center of Popular Education

By Mrs. C. von Koch in "Social Tidskrift," Stockholm, Sweden

Translation by L. L. Thurslove

EDUCATION has a high value in the United States. The price of an article depends on its rarity and the price of education was fixed when all the energies of the people were concentrated upon the material development of the country and when the intellectual development necessarily had to be sacrificed. The sacrifice was felt by many and hence we see former New England colonists founding educational meetings to prepare for their children the joys of education and in our day the poor immigrants make it the goal of their efforts to send their sons and daughters to the colleges and seminaries. That development of culture which always has followed a great material development of a nation will surely take place also in America. May we not see its approach in that educational hunger which here has reached proportions much larger than in other countries and which is now craving to be satisfied. The wonderful library movements and the organizations for popular education are the results of this craving. Although the number of academically educated is greater in the United States than in any other country, and although thousands of young men and women do not hesitate to work as waiters, etc., during the summer vacations in order to defray their college expenses, yet the great majority of the people stand outside the privileged ground of higher education.

The movement of popular education has a large and profitable field in this country and it has in its spirit and organization many characteristically American features. It is about this movement that President Roosevelt has said



A Pageant on the Hotel Lawn at Chautauqua, New York



From Pier to Hotel



Across the Point



Through Miller Park



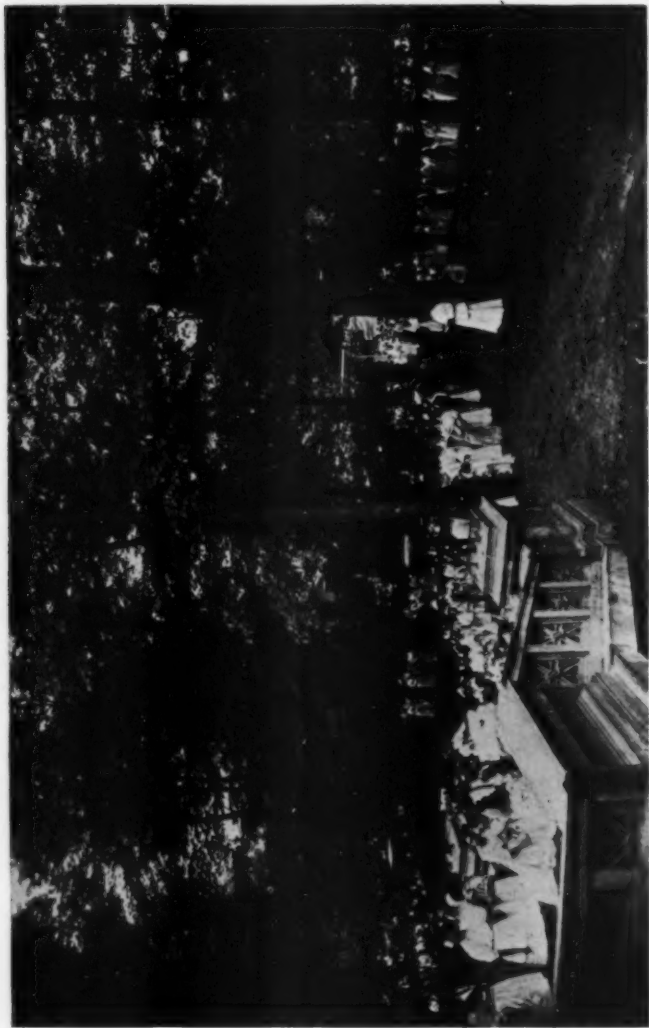
Through Miller Park



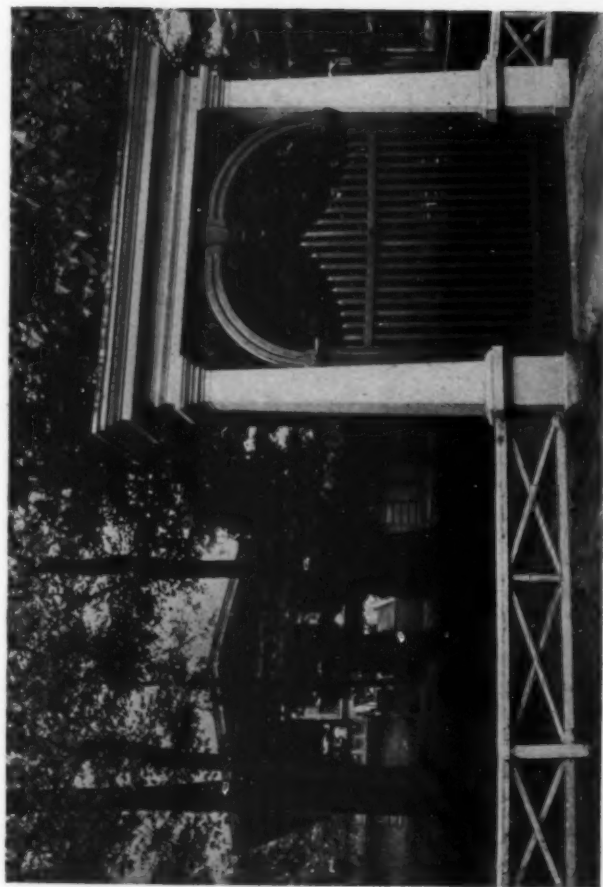
The Hall of Philosophy



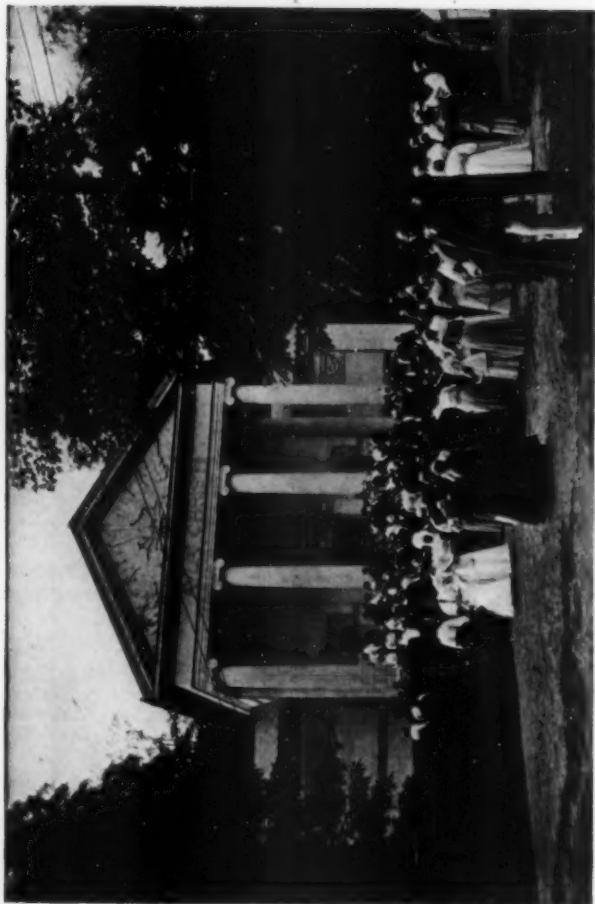
Hall of Philosophy in Winter



C. L. S. C. Graduates Passing the Arches on Recognition Day. Flower Girls in foreground



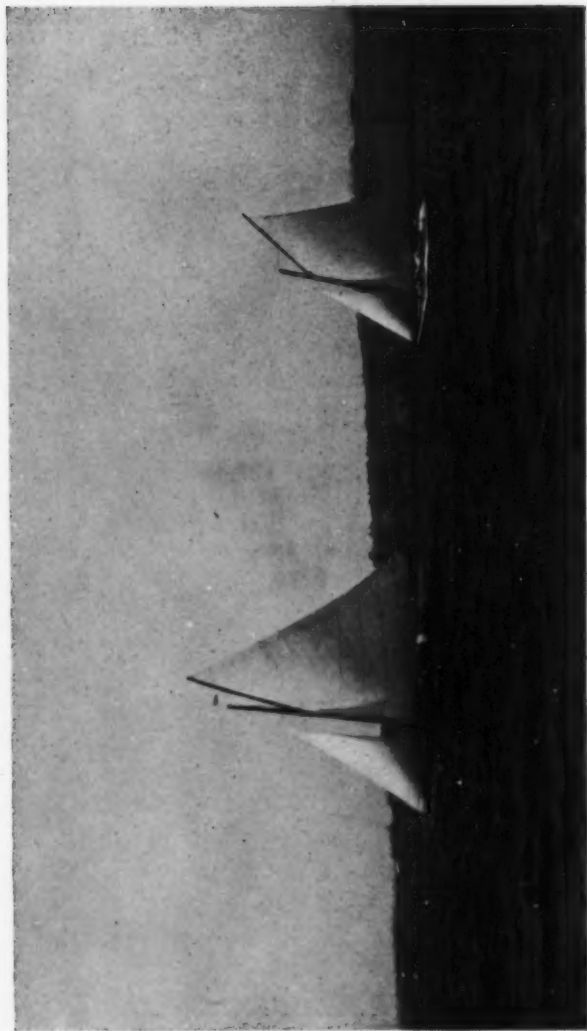
The Golden Gate



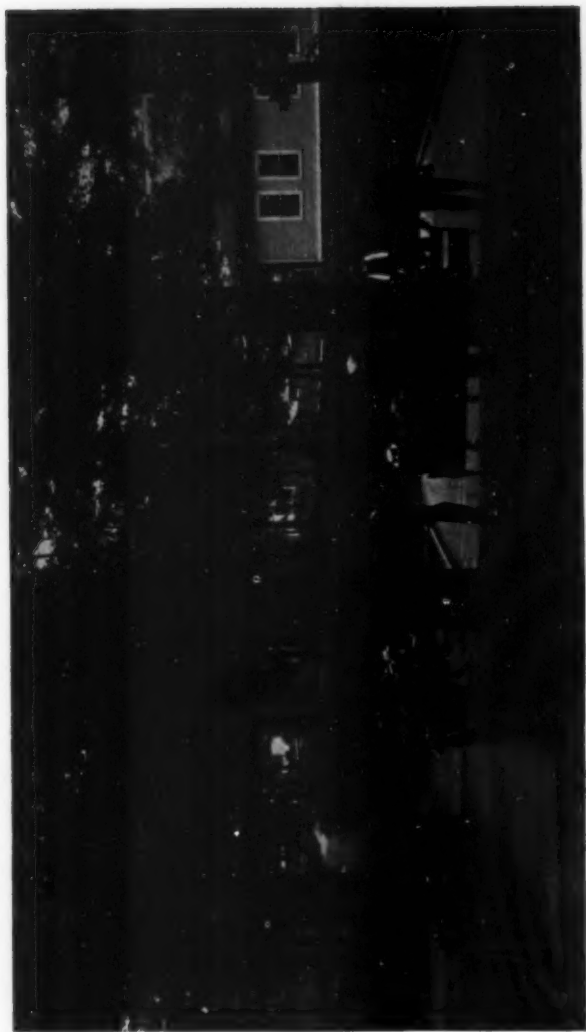
The Hall of the Christ



Higgins Hall



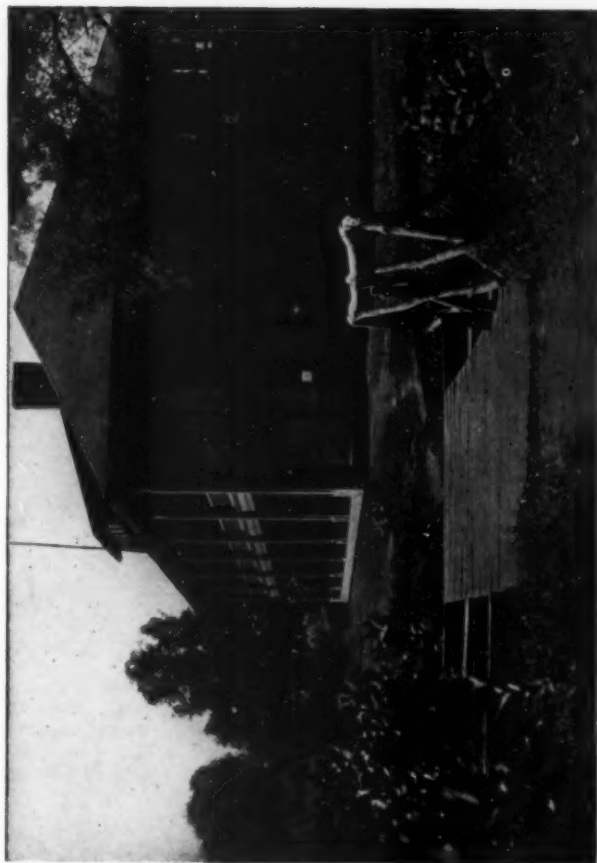
A Sailing Race on Lake Chautauqua



One of the Roque Courts



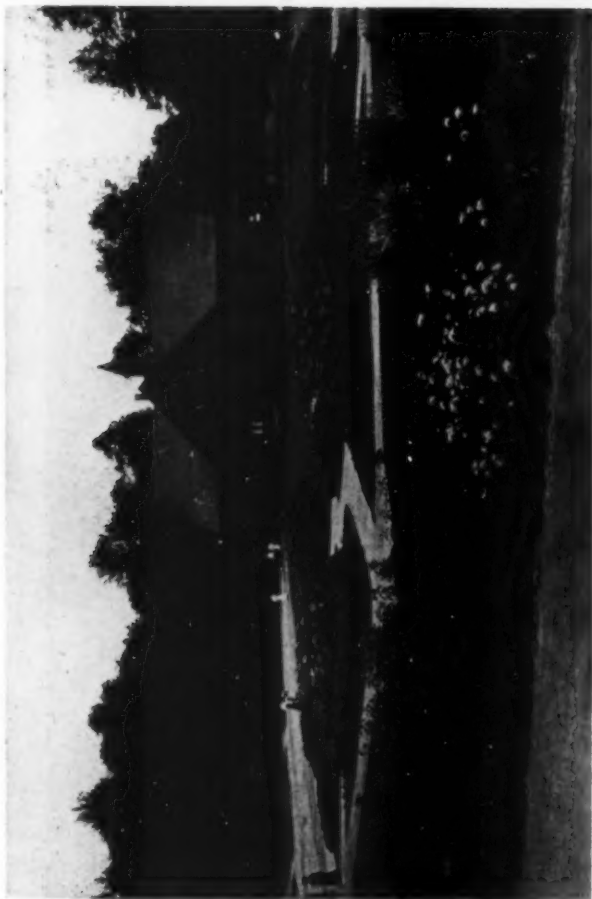
Pleasure Boats on the Lake Shore



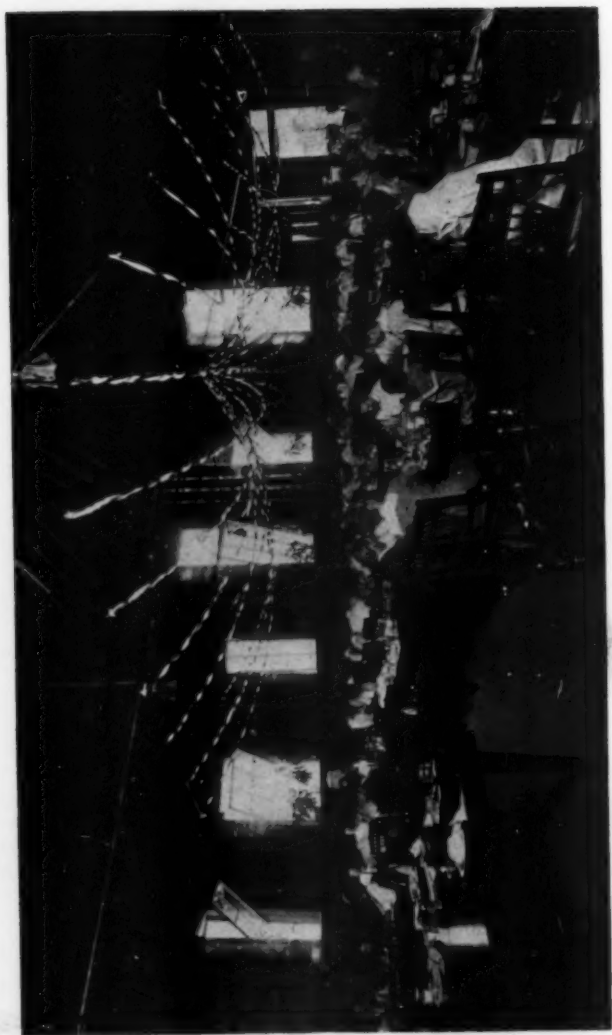
Chautauqua Athletic Club



The Children's Temple. Front View. Erected 1878



The Children's Temple. Rear View. Razed 1911



Interior of the Summer Schools Commons

that it means more than any other organ of popular education to the future development of the country.

Like almost every strong institution in this country the movement of popular education has grown from unpretentious beginnings. It was set going by two unselfish men, John H. Vincent and Lewis Miller, the former a Methodist minister and the latter a business man. The purpose was to give a general education to Sunday School teachers. During the summer of 1874 a small group of teachers and students went to the extreme western corner of New York State and on the shores of Lake Chautauqua started a summer school during twelve days to teach, learn, and get inspiration for the next year's work. Since this beginning the institution has been rapidly progressing. Mr. Miller is dead but Bishop Vincent is still leading the work of the Institution as Chancellor. His still unbent figure is seen on the platform daily and his voice is still strong enough to reach thousands of listeners. He is the best proof of the truth that a life spent on the realization of a great idea is in itself part of the secret of Eternal Youth.

Chautauqua is today a village of hundreds of villas, situated along the shore, all of them surrounded by heavy foliage. During the season, July-August, this little city contains from twenty to twenty-five thousand people while during the winter it is vacated except for a few hundred. The houses are owned by individuals and the lots are leased for 99 years. Chautauqua Institution is now a self-supporting institution which is recognized by the State. It has its own water plant and electric plant, it gives licenses to dealers, the number of which is limited to the smallest possible. It taxes the property and the business men and is responsible for the order and for the health conditions at the place. It has all the functions of a municipal administration. The administrative board consists of 24 trustees, of which four are elected by the property owners of the place. The president is Bishop Vincent's son, George E.

Vincent, professor of sociology at the University of Chicago [now president of the University of Minnesota]. The administration is divided into several departments of which the educational is the most important. All fees from the public for courses or individual instruction go direct to the Institution, which calls and pays the instructors. Without this strong centralized system the Institution would not have the financial standing it now has. The expenses and the total income of the Institution is about \$200,000 annually. Any surplus is used for the development of its work. By donations a reserve fund has been founded; and by subscriptions new buildings are erected and the work of the Institution extended. One evening of the season is given up to the taking in of such subscriptions and with real American "smartness" they can within less than an hour get the desired sum, ten to fifteen thousand dollars. All the buildings of Chautauqua have been built in this manner, including the Amphitheater with a seating capacity of 7,000, and a fine organ; the Hall of Philosophy, an open Greek temple with ceiling of oak supported by large Doric stone columns; and the Hall of Christ which is also in Greek style, containing a library exclusively devoted to Christ, and a large lecture room where lectures on ethical and philosophical subjects are to be held.

One gets to Chautauqua either by boat or by electric railway either from the surrounding railroad lines or from Jamestown, a small city largely inhabited by Swedes. As one arrives at the place one is struck by its originality because one is not admitted to the grounds without paying a gate fee for the day or for the season. But once on the grounds one may hear all the lectures and in the evenings a concert, illustrated lecture, or perhaps some dramatic selection. One may also for a small added fee get instruction in any subject from literature and languages to sloyd, gymnastics, health culture, and Swedish folk dances.

For the stranger Chautauqua is a cool resting place

during the hot American summer. Here come the most prominent speakers and teachers from all corners of the republic, and the lectures are exclusively on subjects of public interest.

Reality is probably the most important feature of this popular American education whose center is at Chautauqua. It is this side of it which should and ought to be copied in other countries. Even the liberal arts courses are so planned as to give a better understanding of our time. And here is the immeasurable importance of this institution for the American nation. It is a slow but progressive education to independent solutions in the ethical, political, and social problems, an education which is especially necessary in America, ruled as it is entirely by the majority and the parties.

It is a curious fact that this awakening to free thought and criticism also applies to religion at this institution. * * * To understand this rightly one must have witnessed how little merely "orthodox" Christianity prevails here. * * * One studies here life and not creed. * * * This explains the fact that one may hear from the same platform at Chautauqua on the same day a missionary, an ethicist, and a scientist give their respective explanations of life. This also explains how we here have so-called devotional meetings which are led by a minister or a professor and which often take the character of social discussions about the problems of industry and labor and their probable future solution, discussions which in a smaller state would be considered socially dangerous.

Chautauqua has a more direct influence on political education by means of lectures on new laws which closely concern the public, as for instance the "Pure Food Law." These lectures make the carrying through of such laws much more effective. Politicians of high repute and higher officials often lecture before Chautauqua audiences on contemplated or recently enacted legislation and arouse co-

operation of the public in carrying through reforms. Illustrated lectures are also given of structural undertakings of national importance, as the Panama Canal, with the result that in the public is created a sympathy and good will for their successful completion, a popular appreciation of such works which cannot be attained by abstract notices in the press. Important foreign movements are also lectured upon.

Every evening there is given some sort of entertainment, ordinarily music and there is enjoyment of the most serious, as opera and oratorio. The soloists are specially engaged for these entertainments but the choir and orchestra consists of summer guests, an arrangement which requires patience and energy as well as skill in the conductor. Among other subjects of entertainment may be mentioned the reading of drama which is always given by one of the best talents in this line in the country. Shakespeare, Molière, Ibsen, Hauptmann, Maeterlinck and others are thus made living for those who are as yet not sufficiently trained intellectually to obtain and understand a dramatic masterpiece and who are not in a position to see such given on the stage. It would seem that the value of the dramatic form of exposition in popular education ought to be considered more in other countries.

Perhaps some one would ask what kind of people go to Chautauqua. It is not so much the university men and the academically educated, and not the workingman, but is mostly representatives of the large middle classes, men and women who have been compelled to leave their educational hunger unsatisfied for financial reasons, teachers, and often whole families. Chautauqua is not only a school, it is a place for summer recreation. It is this feature, the combination of summer schools with summer recreation, which so favorably characterizes popular education in America. The children are here well cared for. There are a Kindergarten, Boys' and Girls' Clubs, opportunity for play,

gymnastics, sport, and swimming. Nobody need feel out of place at Chautauqua, for here are clubs and headquarters of almost every color and description; every denomination has its own headquarters, and so have the Men's Club, the temperance organizations, the farmers', teachers', sportsmen's organizations, etc. That this is a place for rest as much as for work is at once apparent when we see during the beautiful summer evenings thousands of summer-dressed people move along the shore, or, lying in the grasses, enjoy the band music while hundreds of row boats and motor boats glide on the smooth surface of the lake. Regular excursions from Chautauqua are arranged, as, for instance, twice a week to Niagara Falls; and sometimes there is a mimic circus or an evening entertainment with special illumination.

It is true that Chautauqua does not constitute the whole movement of popular education in America—but it has been described here in detail on account of its being the origin and center of the movement in America, there being not less than six hundred "Chautauquas," i. e., summer-course centers, in America. Many of these are, however, a combination of lectures and popular entertainment on a commercial basis and do not deserve the name. There are, however, about fifty copies of Chautauqua which are really taking a place in the movement of popular education. These have no organic connection with the mother institution, although working on lines very similar to it. The influence of the Institution does not confine itself to the courses alone. It has an extensive activity in publications, producing one monthly, one quarterly, and one weekly. Besides these there is published during the summer season a daily, which contains programs and very satisfactory reports of the lectures. There is still another important activity of the Institution, namely the Home-reading circles in which several thousand persons have participated during the last thirty

years. This work and the ceremonies connected with it I will discuss in a later article.

During one month's stay at Chautauqua I received several impressions which, without claiming infallibility, I may recite here. They concern several of these movements which with increasing power seem to carry almost everybody with it. Without doubt they stand at the beginning of a terrible social strife, a fight for the extinction of the new slavery, the economic, which has grown up within the boundaries of this free country. It is not at the present time the mentioning of the stars and stripes, nor the descriptions of the enormous industrial productivity of the country, which causes the applause. The applause from the great audiences are given when mention is made of the national responsibility in regard to the millions of lives which are annually lost in the cause of private greed. The applause of the masses is also given when each citizen is asked to support the fight against corruption in politics. Political corruption has no doubt seen its most prosperous days in America. The reason why it has so long ruled is that the strongest personalities in the country have long been busy with economic reforms. Now when these talents have finished the most pressing work in this line they turn their powers towards the cleansing out of political corruption of which the official administration has so often been guilty. But alongside of the political awakening goes the ethical and religious. The ideals of religious freedom have, especially since the support of the great thinkers of the last century, spread to such an extent that creeds and opinions which were unsafe to proclaim publicly fifty years ago are today taught as axiomatic truth from every "respectable" pulpit. That the stand of the church must be with the depressed in the social strife if it desires to live at all, is becoming more and more evident. The war cry is Life and Action instead of Faith and Conversion. And while a quiet but steady revolution is taking place within

the walls of the church itself, educators and thinkers are fighting outside against mysticism and implicit faith in authority, teaching the supremacy of the freely thinking human soul, and the great and difficult art of living. The fact that a lecture series on "Personal Ethics," such as that which was given to thousands of listeners by Edward Howard Griggs, one of America's most prominent thinkers in Moral Philosophy, even *could* be given inside the "orthodox" Chautauqua, is certainly as surprising as it is promising. With a brilliant line of reason and with an impressive personal sincerity he struck at the root of many of our cherished and traditional superstitions, the admiration and continuance of which misleads even in the case of many human problems, the solution of which they delay. A strife for spiritual freedom, without which sociality would become impossible, is taking place out here; more and more people begin to participate in it, and who knows if the New World, which has long been sympathetically considered by the superior age and wisdom of proud Europe, will not some day take the lead in modern Thought, as it has already done in the field of modern Technique.



America in Earnest*

By G. C. Ashton Jonson

"**W**HY, no," drawled the booking-clerk (who would call himself the "clurk") at the little trolley station of Mayville, "you cert'nly can't get into Chautauqua on Sunday; the cars aren't allowed to stop at the gates, even, and the steamboats don't touch, either;" but he obligingly telephoned the superintendent of the grounds of the Chautauqua Institution and discovered that a special permit was awaiting us at the entrance gates.

Now, the casual reader of the average telegram or column of American news might easily be excused if he regarded the United States as a land where nothing but tornadoes, lynchings, skyscrapers, society divorce scandals, freak dinners, and railway accidents of an ingeniously harrowing description happened all the time, a land wholly given over to a sordid hustling to get rich quickly, a place where vulgar millionaires manipulate the price of pork for their private ends, and where plain living and high thinking are at a discount. Nothing could be really further from the truth.

I wish the casual reader of American news could have been with us when the electric-car deposited us with our hand-baggage at the "switch," or points, a discreet distance from the gates of the Chautauqua Institution. Having established our identity, we entered the closely fenced grounds with the liveliest feeling of curiosity and interest. A broad tree-shaded avenue, with small, detached, wooden houses and cottages, led down to an open square, on two sides of which were long colonnaded red brick and stone buildings surrounding large grass lawns and beds of bright flowers. There was no one about, and we walked across the square and along another wide avenue till suddenly we heard a burst of sound. In a great amphitheater hollowed out of

*From the *Westminster Gazette*.

the slope of a gentle hill, covered by a flat roof with sheltering eaves and sides open to the air, some five or six thousand people were singing a well-known hymn, supported by a fine organ.

We tip-toed silently to the edge and listened to a portion of a broadly catholic, unsectarian address, and then made our way to the Athenæum Hotel, which was to be our headquarters for the two-months' stay we were proposing to make.

The Chautauqua Institution is a unique and intensely interesting example of the growth of an idea. Founded in 1874, by Lewis Miller and Bishop John H. Vincent, and originally intended as a place where, in an annual summer meeting, Sunday school teachers might, by means of lectures and short courses of study, obtain a broader outlook on life, it has developed into a large summer assembly, where all sorts of subjects can be studied in delightful surroundings, in special classes, whilst at the same time a varied program of lecture concerts, readings, ethical and religious addresses is open to all comers.

The surrounding country is beautiful and interesting; there are steamboats on the lake, and the bathing and boating are excellent. There are a gymnasium, a baseball ground, tennis courts, and croquet grounds, a club house for men, and clubs for boys and girls.

About 500 people live there all the year round, but in the summer people begin to arrive, and for the two months of July and August some 20,000 people throng the hotels, boarding houses, and cottages. The grounds—about a mile long by a half mile broad—are entirely enclosed, and a charge is made to all who enter, 2s for a single day, but 30s. covers the entire season, with admission to everything except the special classes.

The life of the place centers round the huge amphitheater. Here Mr. Alfred Hallam, formerly of Rugby, presides with the many-sided energy characteristic of Chau-

tautauqua over a large voluntary choir and an orchestra of twenty men. Ably supported by Mr. Henry Vincent at the organ, he produces every year oratorios, cantatas, sacred song services, and miscellaneous concerts of a very high degree of merit when all the difficulties under which he labors are taken into consideration.

The sound of fresh voices, or the pealing of the fine organ rising at all hours of the day from the amphitheater, is one of the delights of the place.

Only intelligent people come to Chautauqua. There is nothing to attract the silly, frivolous, vulgar, or fast element. Card playing and dancing are not allowed; Sunday is very strictly observed; and no wines or spirits are permitted to be sold or brought into the grounds under any pretext. These rules are loyally obeyed by the whole community, for the Chautauqua spirit is very powerful. The feeling of devotion to the Institution is like that of the inhabitants of a medieval town of old for their cathedral. Each generation contributed something to the edifice which was the symbol of their corporate life; those who built the choir did not see the nave completed; those who built the nave did not see the stained-glass windows nor the carved stalls. Over five hundred thousand students have passed through Chautauqua in thirty years, and have helped the founders and trustees to build up this fascinating and unique institution. The Chautauqua Literary and Scientific Circle was organized in the early years of the Institution by Bishop Vincent. Its aim was to promote habits of reading and study, especially among those whose educational advantages have been limited, to develop the habits of close, connected, persistent thinking, and to secure something of the general outlook of the college student upon the world and life. The college spirit is fostered by the use of college ceremonies. Each summer a class of that year is formed, the course of reading lasts for four years, and then an annual graduation ceremony is held on Recognition Day. The members of

the various classes walk in procession through the wooded avenues and along the lake front to the Hall of Philosophy, a beautiful building modeled like an open-sided Greek temple, standing in a grove of fine trees. Each class has a banner with a motto, and its "class song;" also, in imitation of University life, its "class yell," the rhythmical, lilting, shouted refrain, in which the energy of American youth finds such characteristic expression.

Life is intellectually very strenuous at Chautauqua. Lectures and classes begin at eight in the morning, and go on till ten at night, when the chimes are sounded from the belfry on the Pier building, and silence falls on the busy throngs.

The best lecturers in the States and leading professors from the universities come every year to give courses of lectures or classes, and distinguished men and women of all nations consider it an honor and a privilege to address a Chautauqua audience.

Chautauqua is very democratic. Many wealthy people have houses there, but life is specially kept as simple as possible, and a large proportion of those who come every year are teachers from the schools and academies of the States.

This year Chautauqua was honored by a visit from the British Ambassador, Mr. James Bryce, who holds a unique place in the estimation of the American people. He delivered a scholarly and most interesting address on "Social Ideals of Politics" to an audience that must have numbered nearly 8,000 people.

The grounds are very beautiful. The hotel stands in a lovely park of maple and other foliage trees, with grass lawns sloping to the lake front. The scene on a fine summer evening, from the broad veranda of the hotel, when the slopes are dotted with groups of people, girls in many colored light dresses, and little boats and canoes flitting backwards and forwards on the water, forms a decorative effect that reminds one of the Elysian Fields in a fresco by Puvis de Chavannes.

Chautauqua is an educational institution, and its success has led to the founding of some hundreds of smaller institutions developing on similar lines. Our own National Home Reading Union, indeed, is modeled on the lines of the Chautauqua Literary and Scientific Circle.

To visit such a place is a real inspiration, and in these days of rapid and increasing travel it is astonishing that so few English people find their way to so unique and attractive a place. One hears there the most advanced political and economic thought, and one gets an idea of the enormous uplifting forces at work in American life, of the earnest endeavor and intense desire to know and recognize the best in Literature and Art that exists in the American people as a whole, the spirit and life that makes a visit to the United States one of the most vitalizing and inspiring of experiences.



Art Aspects of Chautauqua*

By George W. Eggers

Director, Department of Graphic Art, Chicago Normal School.

IN the rolling hill country just where the Appalachians spread to the west and north to disappear in the Mississippi Plain and the vine-growing slopes of Lake Erie, lies the County of Chautauqua, the westernmost county of New York State. Nowhere on all its retreat did the perishing Indian race leave a chain of more melodious names than here: Chautauqua, Cattaraugus, Conewango, Cassadaga. Even today these names still cling to lakes and streams and wooded hills like the scent of forgotten camp fires, the memory of a race which has long since folded its tents.

All through the year two climates strive here to rule the air; one when the wind blows from the north, one when it blows from the south. There are days upon days at a time in summer as well as in winter when the cool green sky of the Canadas holds overhead and the eyes of water among the hills grow keen and blue as the blade of a hunting knife. The evergreens stand clear-cut and mosaic-like against the slopes of the farther uplands, and in the villages down the hills like those in Parrish's fairylands, every separate color of wall or roof or window or chimney gleams like a separate jewel. Painters would disagree on days like these when the air is a crystal and not a veil. These are the days for Winslow Homers and Prendergasts. And with what magnificence these days end! It is an experience to look but over the breadth and depth of the plain with the thin line of Canada sixty or seventy miles away, the sunset climbing the dome to the zenith above, gilding the vineyards and woods laid out below, filling the northern and southern skies, and flaming out on the thunderheads in the west in a full orchestration of color!

*Abridgment of article in the "School Arts Book."

And then there come other days—days when the eyes of water among the hills are silver and the blue of the sky is the tenderest. A film of white and pinkish cloud has been pulled across it and somewhat torn in the pulling, so that at moments the sun comes through, and at moments goes, and by slight persuasion comes again. On these days the air is like the air of Tuscany, perfumes are borne to us of regions farther south, and the key of the landscape is pearl. These are the days for the painters of old Lyme, the Tryons and Comans and Lathrops.

To the art world at large the whole region is still an undiscovered country. Painters of reputation, however, have summered here. A. T. Van Lear and H. R. Poore are some of those who have conducted classes here in the past and among the early residents Frank and Dan Beard are fondly remembered.

The widespread Arts and Crafts movement struck Chautauqua in 1902. A group composed mostly of enthusiastic young students, some of whom have since won places for themselves in Art or Education, took charge of the classes in The Ark. This was the most ancient and venerable building at Chautauqua. By 1903 The Ark had been cut in two, other buildings of various sizes had been pulled together from many parts of the grounds and this quaint cluster, disreputable enough in appearance but somewhat picturesque too, remained for six years the abiding place of one of the most serious-minded and hard-working summer schools in the country. The aim and spirit of the school at that time was expressed in the homely motto which appeared upon its sun dial in the courtyard and at the head of its weekly bulletin, *The Blue Print*: "*To Avoid the Commonplace and Beautify the Common.*" The bulletin, whose name tells its story, expressed in its modest way the aim of finding the ideal among limiting conditions: the tottering buildings, as summers passed, burying their crudenesses deeper under the native vines and shrubs which careful

hands were training, declared in their own way the same ideal, while adequate shops were hoped for.

But today at Chautauqua the long dream of the Arts and Crafts is being adequately realized. The days of The Ark are gone. Crowning College Hill, where it overlooks the Lake, the new shops rise. In 1909 the first section of the school was completed. A building of long, restful lines, it is shingle-clad, shaded on the west by broad eaves, and on the east protected by a colonnade two hundred feet in length, with floor of red tiling and the roof carried on twenty white massive columns. But Twostack Hall with its two wide chimney places and room for some ten score students, and a hundred feet of shops to right and a hundred more to left, forms only about a fourth of the scheme. This much is already inadequate, and work on two more sides of "Da Vinci Quad" has been begun. Within the Quad is to be a splendid garden planned and maintained by the Agricultural College of Cornell University. Those whose pathways lay through the perfume and color of last summer's garden on the hill, well know what this may mean for morning's inspiration and all day's joy. Dominating the whole Quad is the "spreading chestnut tree" which one has called "the symbol of all those things which are good enough to survive to our time and of which the Arts and Crafts is one." From this the green slopes to the lake. Was ever Art school dropped into more perfect setting—the garden for intimate acquaintance, and always the lake beyond—a salver of precious metal where every passing cloud by day and every star in the wheel of night may drop a shimmering token of its visit?

And as to the work of the school, you ask? With its increase in facilities, its broader educational vision and its realization of a greater era opening before it, has come no loss of pioneer earnestness and intensity. In the meetings of those who guide its policies today assertions seem to be as positively made and as vigorously argued as in the first years

of the school. Meanwhile it has grown, and men and women of more tried experience have been available in its service. The plan was begun last year of obtaining teachers of nation-wide reputation for limited engagements in special lines. This proved so successful that it will be carried farther the coming summer.

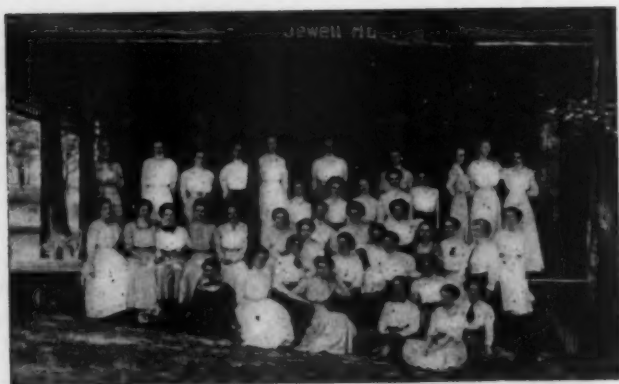
A plan peculiar to this school was put into practice last summer of opening each day with a half hour's illustrated talk on fundamental aspects of the arts. This was free to all students and teachers of the school and through it all the work of the shops and studios was unified and filled with deeper significance. These talks were illustrated sometimes by the lantern, sometimes in chalk, sometimes by masterpieces of music exquisitely played and sometimes by masterpieces of Art and the Crafts procured for the occasion. Given by a man whose grasp of the philosophy of art is of the broadest and completest, and whose eloquence is such that those who once have heard him respond to every opportunity of hearing him again, they were of such beauty and interest that scores who were otherwise not of the school sought admission to "Twostack Hall" for these alone.

The curriculum of this school has changed from time to time. For some kinds of work once taught it no longer has a place. It holds activities which do not involve skill, unworthy the name of Craftsmanship—those which do not involve thought and feeling, unworthy the name of Art. On the other hand it does not hesitate to stand, regardless of popularity or its absence, for arts which it deems worthy of the craftsman's study. Last year one class was carried through the entire term with one student. This course will be continued this summer.

Few schools have preceded Chautauqua in the teaching of printing as an art. Such a course was inaugurated in 1909. The new-old art of pen craft was given a place in the school last summer, and words of appreciation show that this course has not only given inspiration but more



View of Hotel Athenaeum, Chautauqua, New York



Summer Schools Scholarship Holders in 1910



Library School



Weaving Room, Arts and Crafts



Corridor of Arts and Crafts Shops



Group at School of Physical Education

measurable results to those who followed it. The study of the Figure, Landscape, Still-life, Composition, Design in the Arts, and of Bookbinding, Woodworking (including carving), Chair-seating, Weaving, Metal-working, Leather-modeling, Basket-making, in the Crafts, cover the chief lines of work.

With such a curriculum and such a spirit underlying its operation, with almost every teacher of the Arts or Crafts throughout the country ready and eager to participate in its work, with a student body drawn from the length and breadth of the United States, from families already accustomed for generations to look to Chautauqua as a summer home, and with its location in the midst of some of the most beautiful and paintable of America's scenery, the extent of the sphere of influence now open to the Chautauqua Summer School of the Arts and Crafts can only be guessed. With the opportunities which it now has, rightly used, it would not seem too much to prophesy for it a place among the highest.



In Old Chautauqua*

By Levi Gilbert

"CHAUTAUQUA" has become a common noun and stands definitely in the public mind for a fascinating scheme of combined summer recreation and study. There are Chautauquas all over this land, in England, and in remote points like India and Australia. It was some twenty-four years ago that we first visited this spot—about ten years after the inception of the enterprise, following the inspiration which came on the old-time camp-ground to Lewis Miller and J. H. Vincent. Things were in their beginning then. Ten years later we took a cottage for the summer and spent, with the family, a season on the grounds. But, in the interval since then, marvelous changes have been effected. There have been several fires, with the usual improved reconstruction following. Few of the old-style cottages remain. Their places have been taken by houses of more tasteful architecture. Still, some of the old-timers remain, "Noazark" among them. There are in all some five hundred cottages and boarding houses, and the summer population is estimated at some ten thousand. Counting those constantly coming and going, it is said that seventy-five thousand people visit the grounds during the season. The Athenæum Hotel still maintains its supremacy. It is well-built and well-conducted, and its reputation is established. There are some fifty boarding houses. There are plentiful rooms to rent for (what one sign singularly reads) "light housekeeping." One can get good meals at the popular restaurant.

Chautauqua evidently aims to carry out the theories of its lecturers as to model city government. It is "spotless town" indeed. No litter is tolerated. No peanuts in shell are sold. Every scrap of paper or otherwise is deposited in handy baskets. The streets are macadamized and the dust

*Extract from an article in the *Western Christian Advocate*.

laid with sprinkling carts. The garbage is carefully collected each morning. The main sidewalks are concrete. An excellent sewerage system has been installed, and fine drinking water can be drawn from numerous wayside spigots. The public buildings are growing in attractiveness. While the old College building, the Administration building, the C. L. S. C. building, need to be replaced sometime with more modern structures, much has been accomplished in other directions. These old structures, however, serve their purpose, and the crowds are easily handled through the Information Bureau, railroad and baggage offices, with equipment quite perfect. The successive improvements of the immense Amphitheater have left that commodious auditorium, accommodating some five thousand, a model edifice of its kind. The postoffice is modern, pleasing, and surprising in its size and conveniences. In the basement there is a printery, a press room, and bindery. Then, nearby, is the "Pergola," where all the chocolate creams, ice-cream sodas, sundaes, and marshmallows any sweet-toothed damsel could ever long for, are sold. An adjoining booth deals in pictures and bric-a-brac. Next to it is a counter for every form of breads and tempting cakes. Just beyond is "the Colonnade." Under one roof, but in separate stores, one can find dealers in dry goods, groceries, vegetables, fruits, meats, fish, milk, stationery, magazines, papers, picture-postals, drugs. Everything is "of the best." Downstairs one can get a bath and a barber. Upstairs one can find a book store, a circulating library, a kodak establishment, an emporium for the sale of arts-and-crafts products, a tea-room, and the commercial department, under the charge of our old-time friend, the Rev. W. D. Bridge, well known to all Methodists as for many years the chief of the staff of reporters at the General Conference. The familiar building at the boat-landing begins to show signs of age. Upstairs there is a sales-room for oriental goods, a Japanese bazaar, and a museum of curios and ornaments.

The chimes up in the belfry sent us off to sleep each night at ten as Mr. Paul Vincent made them peal out their mellow notes on the still air to the well-loved tunes of Auld Lang Syne, Blue Bells of Scotland, Suwanee River, Sweet Hour of Prayer, How Firm a Foundation, Nearer My God to Thee, and many others.

It took some considerable reflection to bring us to the conclusion of going to Chautauqua for vacationing. We have a theory that a man whose vocation all the year is mental needs the solitudes and the wild woods. If a man who needs mental rest is sensible, he can get it at Chautauqua, as well as anywhere else. True, there are a good many people there; but they are not at all turbulent or noisy, but very well-behaved, and there is no distraction. At night it is as quiet as the Adirondack woods. Any time one can wander off and be by himself, alone. And there is no end of shade and coolness. We went to a few lectures and musicales, just to keep from stagnation. Meanwhile, there were the quoit fields, under the spreading elms, and pitchers who made "ringers" and "leaners" right along, as their arms and muscles worked like well-oiled machinery. Then there is an excellent bowling alley, which tempted us. Then, at sunset and in the still of the evening, a row on the lake was most enjoyable and beneficial. Sometime we hope to own a launch and go puffing and sputtering over those blue waters. Then one can wend his way to the bathing houses and join the swimmers. The beach is safe and clean. There is a high diving board, but we let the young fellows pitch off from that. Also one could play scientific croquet on shaded grounds rolled and perfectly level and graded for the average and expert players. Or we could go to the baseball field and see the Chautauqua nine—mostly college boys—play the semi-professional teams from Mayville or Jamestown. The players were good sportsmen. They never disputed the decision. They showed the best spirit toward one another. It was only the ubiquitous small boy, with

his shrill voice, who, between yells of his wares of "chuchu" and crackerjack, guyed the umpire. To look across the field and through a clump of trees across the lake to the hills in the distance was idyllic. The spectators disported themselves on the grassy slopes or sat in the grandstand.

Almost every evening saw us down in Miller Park, where there is an abundance of settees, enjoying the fresh breezes, gazing at the glorious sunsets making the western skies a mass of gold, looking at the rowers and the dancing light-reflections of the steamers, and drinking in the calm and restfulness of the scene. Some were paddling gracefully in canoes, but the craft is a little too tipsy for folks with avoirdupois. A little later one might see the races of the cat-boats and other sail. Some years ago, lying on Mount Moriah in Palestine Park, we watched the fairy fleet, all illuminated, sail by in the night, a scene of enchantment. Palestine Park attracts many and is instructive. It reproduces the Holy Land in miniature, the lake standing for the Mediterranean. Children have no end of fun playing in the Jordan (generally dry), and in the shallow waters of the Dead Sea (rather too fresh), and lovers can sit and enjoy their ecstasy on the top of the Mountains of Lebanon with none to molest or make them afraid. One could fish if so inclined, and we saw some very pretty catches of bass brought in. Or, if one is lively enough, he can lead an active existence on the several tennis courts. Surely this is a pretty good program for diversion and physical recuperation. But if it does not suffice, one can visit the gymnasium.

Chautauqua is the place of all places for boys and girls and little tots. To see these latter small fry doing their kindergarten stunts or, dressed in their appropriate negligée costumes of rompers and jumpers, playing in the numerous sandpiles made for them, or sailing their tiny boats on the water's edge, or wading, or catching crawfish,

or skipping stones, was enough to remind one of the heaven to which Jesus likened them.

Abundant provision has been made for the social side of life in connection with the intellectual. There are clubs of all kinds. We joined the Press Club, where the knights of the quill meet occasionally to talk over newspaperdom and listen to some eminent representative. Bengough, cartoonist and versifier, of Canada, gave one of his spiels during our stay. Then we also connected ourselves with the Men's Club, on the lake front, in the organization of which our former parishioner, prominent in First Church, Cleveland, Mr. W. F. Walworth, was particularly interested, and found there on the piazza congenial society, lawyers, physicians, clergymen. There one is provided with magazines, correspondence tables, shower baths and, right adjoining, a sulphur spring, which, if not quite as plutonic as the one on the Ohio Wesleyan campus, is still pleasant to drink from and well patronized. Besides, there are the women's clubs, where constant lectures and discussions are going on concerning household economies and the ideals of the home. There is the Outlook Club for young women with much ado about current history. There is another club for the girls, and still another for the boys—each with its club house and a big assortment of "doin's"—an athletic club and buildings, and headquarters for the Woman's Christian Temperance Union ladies and the D. A. R.'s. Lawyers have their club and Masons theirs, and school superintendents and principals theirs.

Then the various denominations have homes which form convenient rallying places for their adherents. The Methodist House faces the Auditorium. Other church houses are the Presbyterian, Episcopal, Baptist, Disciples, Congregational, and Unitarian.

Naturally there was much interest for us in the Chautauqua publication department, which has developed into no inconsiderable proportions. That admirable and most

instructive magazine—THE CHAUTAUQUAN—is published the year round on the grounds. Besides THE CHAUTAUQUAN, there issue from this press a daily, a weekly, and a quarterly; bulletins each morning; advance flimsies for newspapers; the various hand-books for the C. L. S. C. and Home Reading Courses, and nearly fifty text-books on special courses. Pamphlets and information booklets of all sorts are multiplied, and the presses are kept busy enough.

The C. L. S. C.—Chautauqua Literary and Scientific Circle—is getting quite venerable. On Baccalaureate Sunday this year Bishop Vincent gave a most interesting address, in which he emphasized the leading ideas of Chautauqua life—self-discovery, self-mastery, self-adjustment, self-enrichment, and culture for social service.

But Chautauqua has quite outgrown the dimensions of its earlier days. From a camp-meeting to an Assembly, and from an Assembly to a great Institution is the pathway of its progress. The pioneer of summer schools, it still remains the greatest of the popular universities for mid-year work. Hundreds of school teachers and other serious-minded folk—the flower of the land—come here for special and thorough study during July and August. There's nothing superficial about it, either. The work is as strong and scholarly as that done in any of the schools of the land. Instead of asking what one can get in this summer school, it would be easier to tell the few things one could not get. There is a selected teaching-force of some seventy professors, the cream of many college faculties. There are some fourteen different elective courses offered—from a half-dozen to a score of subdivisions in each—courses in English, the modern languages, the classics, mathematics and science, nature-study and agriculture, psychology and pedagogy, elementary and kindergarten education, religious teaching, library training, domestic science, vocal and instrumental music, arts and crafts, expression, normal train-

ing, physical education, health and self-expression, business instruction, shorthand and typewriting, parliamentary law—and, “if you don’t see what you want, ask for it.” It is a vast and comprehensive scheme.

Deservedly the most popular feature in Chautauqua is the music. Mr. Alfred Hallam is a leader of national reputation, and his rehearsals gave the best kind of drill to the big chorus. We have never heard the oratorio of “The Messiah” better rendered than by that chorus and orchestra, and the quartet in concert and as soloists were undoubted artists. At other times the anthems were from “Elijah,” or some other classic, and always the selections were of superior grade. Mr. Henry Vincent handled the massive and sweet-toned organ with great skill, and once Clarence Eddy of Chicago—leader in the profession—showed how melodiously it could speak. One most amusing night was devoted to a ‘spelling-match. There were some fifty contestants, divided into two squads. The judges were a Frenchman, a German, and an Englishman, and the pronouncer an Irish French-Canadian.

In company with the Director and Mr. Clark we took a carriage drive around the grounds one morning and visited the arts-and-crafts schools (where much wood-carving, metal work, weaving, book-binding, etc., was going on). These buildings are in mission style, and it is proposed to extend them so as to make a quadrangle. Mr. Brooks was especially interested in the Grange building and the benevolence of the New York granges in sending rural school teachers to Chautauqua on free scholarships. They live in a Grange cottage, and board in “Commons.” One evening we entered the Hall of Christ—“Aula Christi”—fitted up at present as a chapel. It is a solid and attractive brick edifice. Ultimately it is to be a unique memorial, through paintings, engravings, and literature, of the Savior.

Several times we called upon Bishop Vincent. To have conceived such a grand idea which has embodied itself so

successfully and magnificently in its original center and propagated itself so fertiley elsewhere, ought certainly to immortalize its originator forever in our human annals, It is glory enough for one man, though in the Sunday-school field before and in the bishopric afterward he has won supreme laurels.

Intensive Work

From the Chinese we learned intensive farming and now the man of small holdings is making his few acres yield as much profit as does the large farm of his neighbor who works in the old way. The secret lies in continued labor and abundant fertilization. From the success of the man who cultivates the soil the man who cultivates his mind may learn a lesson. He must work patiently and perseveringly, not growing weary of going over the same ground again and again, and he must enrich his mind by the thought and discussion that increase the powers of the understanding. Reading helps, talking helps, above all, thinking helps.

The Winter Assembly

Other communities will be interested in the success achieved by the Second Annual Chautauqua Assembly of Bridgeport, Connecticut. This Assembly was held February 2-7, 1911, under the auspices of the Bridgeport Pastors' Association, and was announced as "Seventeen hours of concerts, entertainments, and lectures by the best talent available—a genuine Chautauqua Assembly at your door in the winter-time."

Following is the

SCHEDULE OF DAYS, HOURS, SPEAKERS AND SUBJECTS

	7:45 p. m. Opening Concert by the Lotus Glee Club, assisted by Mrs. Minnie Marshall Smith.			
	11 o'clock	2:30 o'clock	4:00 o'clock	7:45 o'clock
Thursday February 2				
Friday February 3	"New Light upon The Old Testament" A Lecture by Camden M. Cobern	"Oliver Cromwell and the Story of the Common People" A Lecture by Newell Dwight Hillis	"Afternoons with Great Men" Camden M. Cobern	Illustrated Lecture by Herbert K. Job State Ornithologist
Saturday February 4	"The New Testament in the light of Recent Discoveries" Camden M. Cobern	"The House that Jack Built" A Popular Lecture by Ward Beecher Pickard	Concert By The Aids Quartet	"The Might and Mystery of Ancient Egypt" Illustrated Lecture Camden M. Cobern
Sunday February 5	2:30 Mass Meeting for Men addressed by Dr. Cobern on "The Twentieth Century Man," Music by the Aids Quartet and others. A collection will be taken.			
Monday February 6	Chautauqua Address by Daniel W. Howell	"Abraham Lincoln" A Lecture by S. Parkes Cadman	"What are You Worth?" Lecture by Ward Beecher Pickard	"The Modern Babylon" A Lecture by S. Parkes Cadman
Tuesday February 7	Chautauqua Address by Daniel W. Howell	"The Fall of Quebec and the Founding of America" A Lecture by R. Stuart MacArthur	Concert by The Aids Quartet	"The New Era in Old China" A Lecture by R. Stuart MacArthur

Sessions were held in Colonial Hall, seating some 1,400 persons; morning audiences ranged from 300 to 600, evening

audiences in some cases overtaxed the capacity of the hall. Doors were open thirty minutes before the hour. Lunch rooms and rest rooms were available for those who wished to remain throughout the day.

Season tickets were sold at \$1.00. A ticket for one day and the same evening was 40 cents. Single admission was 25 cents. A limited number of reserved seats, with the season tickets, were sold for 50 cents. Tickets could be secured of the pastors or at the book stores. Nearly 1,100 season tickets were sold and the committee was able to report a good margin above all expenses. The special Chautauqua addresses appealed to many loyal Chautauquans and aroused wider interest in the C. L. S. C. as an important phase of the educational work of the Assembly in the community.

The assembly supplied first page newspaper features every day for the local newspapers which gave full reports and commended its attractions as good in every way for the town.

Management of this successful enterprise was in the hands of Rev. George M. Brown, now pastor of the First Methodist Church at Bridgeport, widely known among Chautauquans for former field work in behalf of the C. L. S. C.

The idea is so good and the plan so practicable that other communities will doubtless see ways of doing likewise. The scheme could be carried out by local circles, the public library, the town federation of clubs, or any live local organization with the higher educational interests of the community at heart.

The Round Table at the Assembly*

By Daniel W. Howell

THE first essential for a successful Round Table at any Assembly is a capable leader. Too many times managers have acted as though they expected the Round Table would almost run itself. The result of this neglect has been the decline and in many places the death of what could be made a valuable assembly asset.

The platform has been made lucrative enough to induce aspirants to seek a place among the favored, popular ones, but no incentive has been given to develop Round Table leaders. Let us go back to fundamentals and ask: Who or what is it that really founds a Chautauqua in any community? Is it popular clamor which insists upon some Moses to lead the people out of the wilderness to the beneficent blessings of this great modern institution for popular education? I think not. My observation is that a few public-spirited citizens get together and decide that they think the community needs a Chautauqua and then they proceed to give what they think is needed. As managers created Chautauquas and made platform attractions, so they can grow up Round Table leaders. The Round Table will be made by having capable leaders. There are now more efficient men and women ready to enter this field than there are managers willing to give them place on Chautauqua programs.

There must be a difference between the public platform and the Round Table. One is to give out to attentive ears stored-up and cultivated resources; the other is to draw out what the attentive ears have retained in mind and heart. The one is the lecture and entertainment time; the other is the genuinely educational time. The Round Table is a

*Abridged from article in the *Lyceum World*.

conference for general free discussion, for rubbing of mind with mind, for practically applying theories to real life. It is the people's hour to talk over religious, national, and local topics, to discuss men and times, to hold up for argument opinions and policies, to gain and fasten the values of literature, in short to study great subjects under the guidance of a leader. These are not all to be brought forward promiscuously every day but one well selected idea or topic for each day of the Assembly session. The Round Table should be a general field but every day some one place in the field should be clearly seen; begin somewhere and reach some conclusion.

How to conduct it? That is a hard question to answer. A minister in New England was asked to conduct a funeral about seven miles from his home. A driver was named to conduct him over the mountain to the house where services were to be held. The minister asked the man how long it would take to reach the house and received this reply, "Somethin' depends upon the goin', somethin' upon the horse, and somethin' upon the driver." So it is with a Round Table; something depends upon the topic, something upon the audience, and something upon the leader. These three brought into unison will develop a helpful Round Table at any assembly. Helps can be found, such as "Round Table Subjects" published yearly by Chautauqua Institution."

My contention is that managers can encourage the growth of Round Tables by making a demand for capable leaders; that there is a rich field, undeveloped; and that under proper conduct there can be brought back again this most influential feature of the genuine Chautauqua Assembly. That a well conducted Round Table will find appreciation among the patrons of any good assembly I am convinced by repeated observation.

Where the Chautauqua is Leavened*

One of the power stations on the grounds is the tent labeled "C. L. S. C." There is no noise of exhaust, however. It is a soothing place with fans and rockers. It invites the soul. Here are books and papers to read. The old women sit down in this tent, because the lady who runs the tent knows how to talk about sewing and canning fruit. The young girls and lads like to drop in here, because this lady can tell them a good story. The preacher sits down in the tent to talk with her because she can give him new ideas. Everybody is welcome, and everybody comes and gets introduced to everybody else. Here the Chautauqua dough is mixed. Rather, the leaven is stirred in, for the conversation invariably drifts over into the reading circle work for the coming year. We are surprised at the good things we have been missing because we haven't been reading the C. L. S. C. Course and getting ready to go through the Golden Arch. We are surprised at what a little systematic reading each day can accomplish. It means a college and university training in a few years. Every person on the platform should put the circle books and CHAUTAUQUAN Magazine in his suit case as an important part of every tour, a first aid to the injured days—days that are maimed and killed waiting around dinky depots and on slow, dirty trains. This is learning to live within yourself, which is the happy life, the independent life, the life not dependent on music, flowers, and flubdubs for heart action. This is the way to crystallize waste time into eternal diamonds.

But back to that tent. The lady who does the fusing is Meddie O. Hamilton. She used to be a literature teacher in the Kansas City High Schools. She has presided over a

*From an article on "Platform Pilgrim's Progress" in *Lycenite and Talent*. The author is speaking of the Ottawa Assembly.

good many of these western assembly Round Tables for from five to ten years. Now she is giving all her time to promoting C. L. S. C. Chautauqua Institution is run by people with eyesight, as is proven by this latest move—engaging Miss Hamilton to be traveling secretary. She goes to the Chautauquas both north and south, and when these are not running she presents the work to clubs and other organizations in need of straw for their brickyards. Miss Hamilton will again be at the I. L. A. Convention representing the cause.

The Chautauqua Reading Circle was organized in 1878, and since then near half a million have read the courses. Four years of it and you get a diploma. Then you can go right on reading year by year, and the Institution keeps sticking seals on your original diploma.

Corrected Impressions*

By George Saintsbury

THERE are few comparatively recent writers about whom it is more difficult to write at the present moment than it is to write about Dickens. Current public opinion about him seems to have got into a kind of tangle, and there are as many as four or five distinct views regarding him, all of which are held by considerable parties, each including some who deserve consideration quite independent of the numbers of their companions. There are—perhaps least numerous at the moment, but including, I fancy, a larger genuine number of genuine adherents than some of the other parties would admit—the old thorough Dickens worshippers, who more or less represent the public that Dickens himself took by storm. These have a relish for his fun, and are not too critical over his pathos; they are not revolted by, or at least can pardon, and sometimes they

*From "Corrected Impressions. Essays on Victorian Writers." By permission of Dodd, Mead and Company.

directly sympathize with, his eccentric and ill-reasoned politics and sociology; they do not care to inquire too curiously into his formal peculiarities of plot and management; they do not cavil at, perhaps they enjoy, his style. Some of them indeed, who have literary gifts, follow him more or less directly to this day. Then, to take as nearly as I can their chronological successors, there are those who, admitting that he was a genius, feeling a genuine enjoyment of his humor, and allowing him a great amount of credit for marvelous inventive power, dwell strongly on all the excepted points just hinted at, and in addition resent not merely the extraordinary topsy-turvyness and the sharp limits of his power of delineation of character, but also that quality in him which can only be called vulgarity, though I admit all the objections which are often urged against the use of that word as itself vulgar. This class is not by any means a homogeneous one, and the degrees in which its members allow the positive credit side to overcome the negative or debit in their general estimate are extremely various.

But independent of these two parties, at least three more, among men mostly, but not always younger than the members of the other two, admit of definition more or less exact. There are those who are simply "tired of Dickens," who resent the frequency with which his characters have passed into the range of newspaper quotation and parallel; who would like to "turn the page," who are, in fact, bored by him. There is a still larger body among the very young who think him out of date in more than time, and who wonder how anybody can even think of Dickens when he might read Mr. Hardy and Mr. Meredith. And there is a small body again, very heterogeneously composed, but including some persons of wit if also of crotchet, who would if they could exalt Dickens as a great democratic genius, as one who made his way without and in spite of education, fashion, powerful connections, and so forth, and vindicated the rights of the faculties of genius pure and simple.

There is something of an egg or sword-dance in the attempt at a criticism of Dickens amid these delicate and dangerous differences of opinion. But perhaps we shall find that adherence to the personal and historical side of the matter here, as elsewhere, will help us not a little. It has, I believe, been held by the fanciful, that a man of tolerably healthy mind, who does not allow himself to be hampered by prejudice or crotchet, usually goes through a kind of microcosm of all possible opinions about this subject; and though this may be something of an exaggeration, it is also something of a truth.

I began myself very young (at ten or twelve years old, I should think) with "Pickwick," and I own that I should not to this day think much of anyone who began at about that age with "Pickwick" and did not adore it. I will add, that I should not think very much of anyone who materially altered his opinion of "Pickwick," however many years he might live and however many times he might read it afterwards. Years will, indeed, bring the philosophic mind to the extent that one perceives more and more the extremely artificial character of the Pickwickian world. But then a boy does not take the Pickwickian world for a natural one. He simply does not think of it either as natural or unnatural; and when the sense of its artificiality comes on him, it destroys nothing, it brings about no disillusion, it only adds a certain condition to his view. I do not think that to this day I ever allow more than a year or two to pass without reading "Pickwick" through from beginning to end; and I cannot perceive any marked diminution in the satisfaction with which I do so. As Mr. Boswell, in one of his inimitable compromises between the simpleton and the sage, somewhere remarks, "I seldom experience less disappointment in any scheme of happiness I trace out." And this, I think, is the very hardest test to which anything, literary or other, can be put. It is all very well to say that youthful enjoyment induces a strong delusion, and that we

rather refuse to acknowledge a diminution than actually experience an equality. If this be so, why do other things in which I used to take quite as much delight as in "Pickwick" fail to give me the same pleasure now? No; I shall maintain that this impossible and burlesque epopee of the four friends has a quality in it which belongs only to the literature which is preëminently good in a kind just short of the highest.

But, it will be said, "Pickwick" is not all Dickens, and all Dickens is not "Pickwick," both of which propositions are most undeniably true. In leaving them one leaves the only spot of ground in the subject where a perfectly fair and equal fight is possible between admirers and contemnners. You like "Pickwick" or you do not, and there's an end on't. Except as regards some of the inserted stories, it is all of a piece. But this could never be said again of any of the author's later works. I am not old enough to have been contemporary, at least in a state of intelligence, with any of the greater of these as they are generally reckoned. I do, indeed, remember seeing the parts of "Bleak House" in the booksellers' windows; but I did not read it till long after. I remember distinctly failing to appreciate "Hard Times," which I think rather better of now; and "A Tale of Two Cities," which I like worse every time I manage to read it. Of "Great Expectations" I thought as a boy, and I think as a man, much better than most people did, or, I believe, do; and though I cannot believe that we lost much by the non-completion of "Edwin Drood," there is no doubt "the true Dickens" in parts of "Our Mutual Friend." But look farther back even than "Bleak House." He achieved indeed in the latter days with Louisa and Estella something more like live girls than the wax models which under the names of Rose Maylie and Kate Nickleby, and so forth, he had been contented to exhibit in the earlier. The life philosophy of "Great Expectations," though not very extensive or thorough, is the sanest and the truest he has expressed. The

dreary mannerism which appears in "Bleak House," which simply floods "Little Dorrit" and "Hard Times," and which seldom retires for long in any of the later books, is relieved by Mr. Guppy and his friends, by Affery Flintwinch, by Joe Gargery and by Herbert Pocket, by the dolls' dress-maker, by a dozen other persons and a thousand or a myriad touches and flashes. But when we think of Dickens and do not think of "Pickwick" only, we do not think of these. It was in the forties and earliest fifties that he made his fame with "Nickleby" and "The Old Curiosity Shop," with "Barnaby Rudge" and "Martin Chuzzlewit," with "Copperfield" and "Dombey," and it is with these that he must keep or lose it.

And yet how difficult it is to arrive at any settled and connected view, much more at any view that shall command anything like a general assent above even these books! In looking, for instance, for a date just now, I found in a most respectable book of reference the statement that "Agnes is perhaps the most charming character in the whole range of fiction." *Agnes!* No decent violence of expletive, no reasonable artifice of typography, could express the depths of my feelings at such a suggestion. It is an observation almost too hackneyed to be repeated that our fathers thought Little Nell and Little Paul almost excruciatingly pathetic, while the whole of my own generation has chiefly yawned over them. I am told that the weeping time is coming again soon; but this I take leave to doubt. As a terrorist and a manufacturer of Villains with a capital V, Dickens has, I believe, from the first been exposed to the doubts and sneers of callous heretics. Marks and Ralph Nickleby, Barnaby Rudge's rather incomprehensible and very murderous father, Jonas Chuzzlewit, Carker the impossible, have never had the first good fortune of Paul and Nell, though they have fully shared their later decadence.

And the case of the novelist's social satire is not very different. Dickens was so essentially the middle-class Englishman of his own generation *plus genius*, that he could

not fail to carry great numbers of his readers with him in his onslaughts on workhouses and public offices, on Chancery and the manufacturing system. But some, at least, of those readers would have been abnormally stupid if they had not perceived from the first the exaggeration and the one-sidedness which pervaded these attacks, and the astonishingly vague and unpractical character of the optimism which inspired such alternatives as the novelist suggested or seemed to suggest. Reading in parts might obscure the frequent incoherences and the improbability of the stories. But except among those readers who had themselves no more knowledge of the subject than their author, it was impossible that many, even from the first, should not be struck with the almost inconceivable ignorance of all the upper and a large part of the middle class of society which his books displayed. The so-called lower classes and part of the shop-keeper rank he knew, as the French say, "like his hand." Of actors he could tell and of attorneys, and he knew a barrister in court, though hardly out of it. But his soldier-officers, his clergymen, his scholars, his miscellaneous gentlemen, much more his baronets and his peers, were nothing that lives and moves on any part of the earth except the boards of the stage. And so from the very earliest times there was dissidence about him, dissidence from which I must if I can endeavor, if not to extract some argument, at any rate to make clear my own view.

I remember reading a good many years ago in a description (doubtless intended to be sarcastic) of an academic critic by a critic who was not academic, the item, "He likes the fun of Dickens." A person who only "liked the fun of Dickens," it was hinted (indeed I am not sure that it was not subsequently inculcated explicitly), was a nasty cynic, a superfine and unsympathetic disdainer of pathos and popular sentiment. I am afraid that I underlay then, and must still underlie, the ban of this condemnation. I should indeed not be disposed to deny now that Dickens has other

claims besides mere fun. I say "now," because there was a period when I was younger and more unbalanced in judgment, and when, reserving appreciation of "Pickwick" and the Pickwickian parts of its fellows, I was disposed to place their author unduly low. At this period I once sold a complete set of the paper-bound issue of the works which came out in the late sixties, for half a crown—ostensibly and to some extent really as a testimony of opinion as to the literary value of the matter. This was fantastic, if not positively foolish; but it was even at the time not quite sincere, and such sincerity as there was in it vanished very soon.

What may be said, I think with perfect critical truth, about Dickens is, that although he has a good deal besides "his fun," nothing that he has is of unalloyed excellence except that fun. I have seen him praised for it; but I should say that when he is really funny he is always humorous, but never witty. When he attempts wit it is apt to land him in the dreary regions of the Circumlocution Office and other dry places wherein an overstrained satire prowls and barks. But in his own region of partly observed, partly exaggerated humor of the fantastic kind, his felicity is astonishing. Although his subjects are often technically "low" enough in all conscience, he never here deserves the epithet "vulgar" from those who know how to use that dangerous adjective. It is only when he approaches the delineation of gentility or attempts the attitude of philosophic satire that he exhibits traces of the one unpardonable thing; and his vulgarest book, his one book tainted with incurable and hopeless vulgarity, is his "Child's History of England."

But though this terrible fault—a fault awkward to speak of inasmuch as the mere mention of it infuriates those who do not themselves feel its presence—does exist in Dickens to a most unpleasant extent, the strange alloy which, as has been noted, pervades all his work except that in pure fantastic humor, is by no means wholly due to it. The cause thereof, however, is perhaps something which aggravated

his vulgarity, to wit, his unfortunate want of early education and training except of the most haphazard and self-helping kind. He appears to have been, as an editor, an extremely severe critic of other men's work, and he certainly did not take his own lightly. Yet he seems to have been more destitute of the faculty of self-criticism than any other person of whom I can think who possessed anything like his powers of creation. It is evident from the storm passage in "David Copperfield," and some others that he was quite capable of writing a kind of half sober, half ornate, and distinctly old-fashioned style, which has very considerable merit and is not justly exposed to any reproach on the score of tawdriness, want of elegance, or absence of proportion. Yet for once that he will content himself with this he will indulge a score of times in a kind of trumpery, strained melodramatic rant, which is as little impressive, as completely disgusting, as the antics of a North Asian or North American sorcerer. He will spoil the admirable vigor of his descriptive faculty at crises by plastering and daubing this rant over the scenes, and change a shudder to a yawn by simply overdoing it. It is this inability to know where to stop which, in like fashion, has brought discredit on his pathos. He really had pathos; but he could not be content with a moderate dose of it, and he must needs froth and whip and be-devil it till it becomes half insipid, half fulsome. Just the same, again, may be said of his mere mannerisms of style and figure, though it is fair to allow that in his very last years, unless we may suspect a probable relapse in "Edwin Drood," he made a rather remarkable recovery from the depths to which he had fallen in "Little Dorrit" and "Hard Times." In these the damnable iteration about Panks the "tug," and the figure of Louisa as Mrs. Sparsit sees it going down the descent, and other similar things, are almost enough to make the gorge rise. In his political and social satire, in his amiable optimist life-philosophy, in his marvelous egotism, in a dozen other char-

acteristics of his, this same utter absence of the sense of limit appears, and is the secret of his failures. He will put on the stage a clumsy lay figure like Sir John Chester and a perfectly human being like Mrs. Varden with equal composure, and with an equally undoubting faith that both are quite as they should be.

There are, I believe, some people who would extend this unreality even to his humorous creations. I cannot do this. Of course in his later years the stream naturally ran with a good deal less of volume and with somewhat less sparkle and sprightliness than it showed at first. But I, at least, can discover no very great decline in strict quality between Mr. Jingle and the dolls' dress-maker's papa, between Dick Swiveller and Joe Gargery. There may be something of the "irreparable outrage of years" in the later figures, but they are of one kith and one kin with the earlier. No doubt such things as the machinations of Mr. Boffin, and the exclamations he utters in the effort to carry them through, are inexpressibly tedious and dull. But then it is a graver error to class these with the efforts of Dickens's own native humor at all. They belong to the Panks business noticed above,—to the strange, mechanical, wooden-legged method of dot-and-go-one progression with which he chose at all time to alternate the easy flight of his natural wings. They belong to the late Dickens, the black horseman, the Mr. Hyde of the organism, as distinctly as do the Markses and the Ralph Nicklebys, the washy pathetics and the windy politics, the leather-and-prunella peers, and the good-young-person heroines.

It is quite different with the group, or rather army, of immortal grotesques, who, with the elder Mr. Weller for their general, and his son for chief of the staff, have now traveled the journey from this World to the Next for a good many years, and are, I think, tolerably safe of their journey's end. Although, or because, extravagance is of their essence, we seldom—I hardly ever—feel them to be

extravagant. So unerring has been the genius of their author, so perfectly has he arranged them in the particular key to which they belong, that the jars and false notes which alone could throw them out never occur. It is true, and is perhaps a necessary complement and corollary of this other truth, that they are never completely human. They have admirably human traits, they utter the wisest saws and the most modern instances, the touches of nature, which their author gives them and which they exhibit are of the finest. Certainly they are not inhuman, but they are, I think, decidedly extra-human. They belong to a world not much, but definitely and unmistakably, different from the actual. It has been pointed out before now that the two great contemporaries, Dickens and Balzac, each possessed this singular gift as it may be called from one point of view, this singular failing as it may be called from another. They both draw with unerring faithfulness characters which they have themselves invented; they fill a universe which they have themselves created. The creation of Dickens is indeed somewhat fantastic and shadowy beside that of Balzac, a magic lantern show rather than a human comedy; but, on the other hand, individual figures of the English master's have a vividness and vigor of life exceeding anything in the French. Yet in Dickens, even more than in Balzac, we feel the constant presence of the theater, of the boards and the lamps, the property man and the prompter. Take, for instance, the guests of the immortal "swarry" in "Pickwick," one of the greatest and liveliest things that Dickens has done. They have the most delightful touches; they act their parts with remarkable *verve*; and yet we feel that they are not real footmen. None of them—nobody at all like them—ever opened a door to us or took away a coat from us. Whereas Thackeray with much less elaborate effort has created more than one of their brethren,—J. J.'s papa, the precious footman of Sir Francis Clavering who objected to and avoided a "holtercation,"

and others—whom we know to have been—to be—alive. They are hanging on behind carriages at actual drawing-rooms, and carrying, with or without a sense of offended dignity, actual coals to real fires. Those about Mr. John Smauker never did anything of the sort except in the Theatre Royal, Kennaquhair.

Yet this, as it seems to me, has a certain advantage. I was surprised to see it suggested the other day that "Pickwick" is losing its propriety of atmosphere. I should have thought that, except to the very oldest men now living, it had long lost all that it ever had. I am not young, and, as I have said, I began to read "Pickwick" very early. But, by that time, the coaches and the hackney coaches, the domestic suppers and the London taverns that were not mere gin palaces, were things of the past. Nor even when they were not can I think that "to close observers" Dickens can ever have seemed a realist. He was too glaringly fantastic, phantasmagoric, theatrical, for that. Save in a few externals and in his politics, which, thank Heaven, hardly appear in "Pickwick" itself at all, he is of no particular time, though his knowledge of part of human nature is enough to make him sufficiently of all. His peculiar variety of humor has often been described as, or attributed to, animal spirits. This does not seem to me fully adequate, for there is something much more than mere animal spirits therein. There is a quaint and fantastic habit of brain, an immense observation of the ways of men, even a certain though a limited sense of the irony of life. And the zest and character of this are perhaps heightened by the exclusions and the short-comings which accompany it. There is no sense of poetry, none of mystery, hardly any of religion, in Dickens. Passion has a merely rudimentary and infantile expression; art and literature next to none; philosophy none at all; history, science, many other things, hardly any. And perhaps these lacks, these absences, helped to concentrate the force and presence of what is present, so as to intensify its marvelous humoristic quality.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

From Tolstoi's "The Kingdom of God Within
You"

FOR the majority of men Christianity, as its Teacher has expressed it, could not be comprehended at once, but was to grow, like unto a huge tree, from the tiniest seed. "The kingdom of heaven is like a grain of mustard seed, . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree." And thus it has grown and continues to grow, if not in manifestation, then in human consciousness.

It is no longer reserved for the minority of men, who have always understood Christianity by its veritable truth; but it is acknowledged by the great majority, who, if we are to judge by their social life, are far removed from it.

Look at the private life of individuals, listen to their estimation of human actions as they pronounce judgment on each other; listen not only to public sermons and orations, but to the precepts which parents and teachers offer to their charges, and you will see that, however far removed from the practice of Christian truths may be the political or social existence of men who are in bonds to violence, yet Christian virtues are admired and exalted by all; while, on the contrary, the anti-Christian vices are unhesitatingly condemned as harmful to all mankind. Those who sacrifice their lives in the service of humanity are looked upon as the better men; while those who take advantage of the misfortune of their neighbors to further their own selfish interests are universally condemned.

There may still be men who, insensible to Christian

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

ideals, have set up for themselves other ideals, such as power, courage, or wealth; but these ideals are passing away; they are not accepted by all, nor by the men of the better class. Indeed, the Christian ideals are the only ones which are recognized as obligatory for all.

The position of our Christian world, looked at from without, with its cruelty and slavery, is indeed appalling. But if we consider it from the standpoint of human consciousness, it presents a very different aspect. All the evil of our life seems to exist only because it always has existed from all ages, and the men whose actions are evil have had neither the time nor the experience to overcome their evil habits, although all are willing to abandon them. Evil seems to exist by reason of some cause apparently independent of the consciousness of men.

Strange and contradictory as it may seem, modern men hate the very order of things which they themselves support.

I believe it is Max Müller who describes the astonishment of an Indian converted to Christianity, who, having apprehended the essence of the Christian doctrine, came to Europe and beheld the life of Christians. He could not recover from his astonishment in the presence of the reality, so different from the state of things he had expected to find among Christian nations.

If we are not surprised at the contradiction between our convictions and our actions, it is only because the influences which obscure this contradiction act upon us. We have but to look at our life from the standpoint of the Indian who understood Christianity in its true significance, without any concessions or adaptations, and to behold the barbarous cruelties with which our life is filled, in order to be horrified at the contradictions in the midst of which we live without noticing them.

One has but to remember the preparations for war, the cartridge-boxes, the silver-plated bullets, the torpedoes, and

—the Red Cross; the establishment of prisons for solitary confinement, experiments with electrocution, and—the care for the welfare of the prisoners; the philanthropic activity of the rich, and—their daily life, which brings about the existence of the poor whom they seek to benefit. And these contradictions arise not, as it might seem, because men pretend to be Christians while they are actually heathens, but because they lack something, or because there is some power which prevents them from being what they really desire to be. It is not that modern men merely pretend to hate oppression, the inequality of class distinctions, and all kinds of cruelty, whether practised against their fellow-men or against animals. They are sincere in their hatred of these abuses; but they do not know how to abolish them, or they lack the courage to alter their own mode of life, which depends upon all this, and which seems to them so important. . . . But there is nothing that demonstrates so vividly the degree of contradiction to which human life has attained as the system that embodies both the method and the expression of violence,—the general conscription system. It is only because a general armament and military conscription have come imperceptibly and by slow degrees and that governments employ for their support all the means of intimidation at their disposal—bribery, bewilderment, and violence—that we do not realize the glaring contradiction between this state of affairs and those Christian feelings and ideas with which all modern men are penetrated.

This contradiction has become so common that we fail to see the shocking imbecility and immorality of the actions, not only of those men who, of their own accord, choose the profession of murder as something honorable, but of those unfortunates who consent to serve in the army, and of those who in countries where military conscription has not yet been introduced, give of their own free will the fruits of their labor to be used for the payment of mercenaries and for the organization for murder. All these men are either

Christians or men professing humanitarianism and liberalism, who know that they participate in the most imbecile, aimless, and cruel murders; yet still they go on committing them. But this is not all. In Germany, where the system of general military conscription originated, Caprivi has revealed something that has always been carefully hidden: that the men who run the risk of being killed are not only foreigners, but are quite as likely to be fellow-countrymen, working men, from which class most of the soldiers are obtained. Nevertheless, this admission neither opened men's eyes nor shocked their sensibilities. They continue just as they did before, to go like sheep and submit to anything that is demanded of them. And this is not all. The German Emperor has recently explained with minute precision the character and vocation of a soldier, having distinguished, thanked, and rewarded a private for killing a defenceless prisoner who attempted to escape. In thanking and rewarding a man for an act which is looked upon even by men of the lowest type of morality as base and cowardly, Wilhelm pointed out that the principal duty of a soldier, and one most highly prized by the authorities, is that of an executioner,—not like the professional executioners who put to death condemned prisoners only, but an executioner of the innocent men whom his superiors order him to kill.





Two Old Etiquette Books

Count d'Orsay, considered the glass of fashion by the young men of Dickens's day, was the author of a book on etiquette whose title-page and preface, with some extracts, follow:

ETIQUETTE:
or, A Guide To
The Usages of Society.
with
A Glance at Bad Habits

"Manners make the man"

By Count Alfred d'Orsay.
To which is added,
The True Theory of
The Rhenish or Spanish Waltz,
and of
The German Waltz A'Deux Temps,
Analysed and explained for the first time.
Waltzing is the art of a gentleman, and never yet was taught or
understood by a dancing master.

New York:
Published by Wilson Company
162 Nassau Street
Stereotyped by
Redfield & Savage
1843

PREFACE.

This is not written for those who do, but for those who do not, know what is proper, comprising a large portion of highly respectable and estimable people, who have not had an opportunity of becoming acquainted with the usages of the (so termed) "best society;" therefore, do not let the "select" sneer, and say, "Oh, everybody knows that; there is nothing new here." Even they may be mistaken, and

many may profit who will not choose to own how much they are indebted to this little book.

It would be absurd to suppose that those persons who constitute the upper ranks of the middle classes in London are ignorant of the regulations here laid down: but in the country (especially in the mercantile districts), where the tone of society is altogether lower, it is not far otherwise, although country people may not feel inclined to acknowledge what is, nevertheless, strictly true.

If the publication of this work saves the blush but upon one cheek, or smooths the path into "society" of only one honest family, the object of the author will be attained.

London, August 20, 1843.

EXTRACTS.

It is a matter of regret that table napkins are not considered indispensable in England; for, with all our boasted refinement, they are far from being general. The comfort of napkins at dinner is too obvious to require comment, while the *expense* can hardly be urged as an objection. If there be not any napkins, the man has no alternative but to use the tablecloth, unless (*as many do*) he prefer his pocket handkerchief—a usage sufficiently disagreeable.

At every respectable table you will find *silver* forks; being broader, they are in all respects more convenient than steel for fish or vegetables. Steel forks, except for carving, are now never placed on the plate.

At family dinners, where the common household bread is used, it should never be cut less than an inch and a half thick. There is nothing more plebeian than *thin* bread at dinner.

Ladies should never dine with gloves on—unless their hands are not fit to be seen.

Nothing indicates a wellbred man more than a proper mode of eating his dinner. A man may pass muster by

dressing well, and may sustain himself tolerably in conversation; but if he be not perfectly "*au fait*," *dinner* will betray him.

As snuff taking is merely an idle, dirty habit, practised by stupid people in the unavailing endeavor to clear their stolid intellect, and is not a custom particularly offensive to their neighbors, it may be left to each individual taste as to whether it be continued or not. An "elegant" cannot take *much* snuff without decidedly "losing caste."

"Doctor," said an old gentleman, who was an inveterate snuff-taker, to a physician, "is it true that snuff destroys the olfactory nerves, clogs, and otherwise injures the brain?" "It cannot be true," was the caustic reply, "*since those who have any brains never take snuff at all.*"

Never affect the "ruffianly" style of dress, unless, as some excuse, you hold a brilliant position in society. A nobleman, or an exceedingly elegant and refined man, is sometimes foolish enough to disguise himself, and assume the "ruffian," as it amuses him to mark the surprise of people at the contrast between his *appearance* and his *manners*; but if you have no such pretensions, let your costume be as unostentatious as possible, lest people only remark that "*your dress is as coarse as your mind.*"

If a lady should civilly decline to dance with you, making an excuse, and you chance to see her dancing afterward, do not take any notice of it, nor be offended with her. It might *not* be that she *despised* you, but that she *preferred another*. We cannot always fathom the hidden springs which influence a woman's activities, and there are many bursting hearts within white satin dresses; therefore do not insist upon the fulfilment of established regulations "*de rigueur*." Besides, it is a hard case that women should be compelled to dance with everybody offered them, at the alternative of not being allowed to enjoy themselves at all.

Be very careful how you "show off" in strange company, unless you be thoroughly conversant with your subject, as you are never sure of the person next to whom you may be seated. It is a common occurrence for young gentlemen of very shallow pretensions indeed, to endeavor to astonish country society, never dreaming that experienced London men *may* be present, when an expose most probably follows as a penalty for their presumption. For instance—never talk largely of the "Opera"—"Pasta, Grisi, Lablache," etc., on the strength of having been there once or twice only, lest you unwittingly address some old frequenter of the theater, who has for the last twenty years been accustomed to hear all the "*primi cantanti, servi e buffi*," and who will, most likely, have every opera, its "casts," and music, at his tongue's end: Neither talk learnedly of pictures—"bits," "effects," or of "masters,"—"Titian," "Rubens," etc., from the very slight information to be obtained from copies or engravings, for fear some sly old fellow, who is conversant with all the "collections" from "Dan to Beersheba," should be malicious enough to analyze your knowledge; indeed, as the consciousness of ignorance is apt to make people peculiarly sensitive, it would be as well to avoid all subjects with which *you know* the generality of persons present *cannot* be *acquainted*; for, as the mere introduction of such topics will be considered and resented as an assumption on your part, should you happen to be vanquished on your own ground, your defeat will be relished proportionately. Remember, that if *you are quiet in society*, you will, at least, have credit for discretion, and be more likely to escape annoyance; it is display alone that creates publicity and provokes criticism. It would astonish and frighten the mock brilliants we so often meet, could they but know how quickly and infallibly the practised eye will detect their position in the world, in spite of the gaudy lacker spread over (in the hope of concealing) a homely material; in such cases, gorgeous vestments act as conductors to the coarse shirt, and clumsy

6

ill-made boots—such as a gentleman could not wear; the vulgar pronounciation of one word—or an awkward un-drilled walk, is sufficient to render more than doubtful the legitimacy of the most captivating exterior.

Never allow any person above the rank of a shopman to leave the room without your ringing the bell for the street door to be opened. Thousands have been immediately offended by having been suffered to quit a room unattended, and to “let themselves out.” This deserves particular notice, as it is a very common omission with persons, who, having assumed a little wealth and set up for “somebodies,” would be exceedingly annoyed to have it whispered that they could be guilty of such gross ill-breeding.

“The Book of Curtesies”

From a quaint volume written in both prose and verse, and of the date 1430 A. D., the following extract is taken:

The Book of Curtesie

That is clepid

Stans Puer ad Mensam

Midere sone, first thi silf able

With al thin herte to vertuose discipline,—

A-fore thi soueveryn stondiage at the table

Dispose thou thee aftil doctryne—

To al nortur thi corage to encline.

First while thou spekist, be not recklees;

Kepe bothe fyngir and hond stille in bees.

(When you stand before your sovereign, speak not recklessly, and keep your hands still.)

Don't stare about, lean against a post, look at the wall, pick your nose, or scratch yourself.

When spoken to, do not lumpishly look at the ground.

Walk demurely in the streets and don't laugh before you're old.

Clean your nails and wash your hands. Sit when you're told to and don't be too hasty to begin eating.

Don't grin, shout, or stuff your jaws with food, or drink too quickly. Keep your lips clean, and wipe your spoon.

Don't make sop of your bread or drink with a dirty mouth. Don't dirty the table-linen, or pick your teeth with your knife.

Don't swear or talk ribaldry, or take the best bits; share with your fellows. Eat up your pieces, and keep your nails clean.

It is bad manners to bring up old complaints. Don't play with your knife, or shuffle your feet about.

Don't spill your broth on your chest, or use dirty knives, or fill your spoon too full. Be quick to do whatever your lord orders.

Take salt with your knife; don't blow in your cup, or begin quarrels. Interrupt no man in his story.

Drink wine and ale in moderation. Don't talk too much, but keep a middle course. Be gentle and tractable, but not too soft. Children must not be revengeful; their anger is appeased with a bit of apple.

Children's quarrels are first play, then crying; don't believe their complaints; give 'em the rod. Spare that, and you'll spoil all.

Young children, pray take heed to my little ballad, which shall lead you into all virtues. My mistakes I submit to correction.

Thus eendith the book of curtesie that is clepid *stans puer ad mensam*.

"Why is a Fly"*

By Dr. Woods Hutchinson

THE first thing that we must get clear in our heads is that we must not blame God for the fly, for man made him. He is not a dispensation of Providence at all. He is the resurrection, the reincarnation of our own dirt and carelessness; he is merely one of our own unsanitary curses coming home to roost. He is a domestic animal. We are not proud of him; we do not raise him to the level of a pet, but at the same time he is domestic just as much as a dog, cow or sheep, and he cannot live outside of the special and peculiar surroundings which we and our dirtiness and the dirtiness of our barn yards and our domestic animals provide for him. The fly, *musca domestica*, is absolutely unknown in the uninhabited forests and wildernesses, and if there were no *domestica* there would be no *musca* to speak of. He is absolutely the reincarnation of our own dirt. To paraphrase the Good Book, "A man's flies are they of his own household"—and if we would clean up and keep clean we would have no necessity to preach any gospel, or conduct a campaign against the fly. Everything for his sustenance we have to provide for him. We feed him on the same things that we eat; for that matter we eat at the second table to him most of the time. He is the most affectionate and most intimate of our domestic animals. He goes to bed with us; he wakes up in the morning before we do usually, as most of us can testify. The bard of Hoboken has touched upon this with his usual felicity, "Early to bed, and early to rise; there is a reason, the answer is Flies." And I believe that some of the unwholesome and savage habits of early rising that still prevail in rural

*From an address before the American Civic Association, Washington, D. C., which is conducting a remarkable Anti-Fly Campaign. Particulars on application.

communities may be due to this pest. I cannot bring myself to believe that it is pious and one of the virtues to rise early whether you have anything to do or not during the day. Civilization always comes after nightfall; all the progress of the world has been made after candle lighting. Early hours are the most unprofitable, except for worms and hens and birds that feed on them and that class of creatures.

What does the little busy fly? Much and all of it bad. We do not know a single thing good to be said about the fly. Everything that we know of is against him. He can occupy that consoling and comforting position which Satan used to in the older theologies. We can blame anything on him we like, and the probabilities are that it will be somewhere near true. He is the best and most active advance agent of pestilence that we have. He goes about perpetually, a traveling man carrying samples of all kinds of pestilence, and he has six legs and a dozen hairy grips on each leg in which he can carry samples, which he distributes lavishly everywhere. Some of you may remember during the early days of the Middle West a creature known as the "tree peddler," who sold us all kinds of things and seeds, and told us they would come out something wonderful. Sometimes they did and sometimes they did not. But the fly's seeds always come true, marked C. O. D., "Death on Delivery." Sometimes they blossom on this side of Jordan, sometimes on the other side, and they translate you over there to see them.

He is the most dangerous animal, infinitely, that walks upon the face of the earth. We have a most extraordinary faculty for recognizing our real enemies. Harmless little coyotes, who eat chiefly jack rabbits and mice, are warred upon by highly-paid experts to accomplish their destruction, and yet we provide places for the fly to breed and feed in. The fly and the mosquito have destroyed more human beings since the world began than all the wars and all the

famines and all the other pestilences and wild beasts upon the face of the earth. The real enemy of civilization in the tropics is not the climate, nor the Indian, nor the natives, nor the rattlesnake, nor the cobra, but it is the mosquito, the malaria carrier—he is the real enemy of civilization wherever you find him; and he, again, curiously enough, is coming to be regarded as a domestic animal. He is not to be found in the open swamps, but the mosquito that carries malaria is found in the pools made by man and by his agriculture, that he keeps for drinking places for the stock and that kind of thing. We dread the malaria mosquito; we dread the yellow fever mosquito. I do not know whether you noticed the interesting report from New Orleans or not. They got after the mosquito; they screened the cisterns, cleaned up the pools and drained the gutters; and still the yellow fever mosquito appeared in certain houses. He was not in the cistern; he was not in the pools. They found he was actually breeding in the water pitchers in the bed rooms. The careless negro servants—and they are not the only ones that have that cheerful habit—just poured the fresh water in and never took the trouble to pour out the old, the stagnant water. That was just the place he wanted to breed in, and he took it; and that is the sort of thing that we are bringing upon ourselves. If we will drain our surroundings we will get rid of the malarial mosquito; if we will clean our surroundings, we will get rid, absolutely, of the typhoid fly and of all the diseases which he carries. It is unnecessary to tell you what those diseases are; you are all familiar with them—typhoid, tuberculosis, the summer diseases of childhood, particularly those latter, a certain amount of smallpox; the plague can probably be so carried, and trachoma, a disease of the eye; a considerable share of our wound infections; boils and so forth, that comes upon the surfaces, all are unquestionably carried by the feet, by the proboscis, of the domestic fly. So that if we can wipe them out of existence—and there ought to be in the case of the

fly the sentiment which was attributed, rightly or wrongly I know not, in regard to the Indians, to General Custer—"There should be one more Indian war and then no more Indians." That is the attitude we must take towards the domestic fly.

Our accurate knowledge on any large definite scale of the work the fly was doing, or the most of it, dates to the campaign—the Spanish-American campaign, Cuban campaign, in 1898. You remember that in our camps, upon our own soil, we killed by typhoid fever something like five times as many men as died in battle or from wounds or of bullets or by the hardships of the field or of war. The men began to die of typhoid in camps upon our own soil. The water was inspected and found to be pure; the food was inspected and found to be good. There did not appear to be any definite source of contagion, and the surgeon in command of one of those campaigns began to think it was time to begin to make an investigation. He looked about and he found among the volunteers in his regiment two or three young second and third year medical men, who had some little training with the laboratory methods and the microscope. He proceeded to equip a tent laboratory and proceeded to find out what was the cause of that trouble.

* * * That was our first illumination as to the nature of the work the fly was doing—that he was spreading typhoid. Now, we have been advancing from that to the swift methods which can be carried out in the efficiency of the community, by lopping the action of his spreading of disease and by diminishing the pestilence that he carries on every hand. There is one consoling feature about the fight, and that is what I call most every other genuine and well-directed manifestation of human energy—it is doing more than one good thing—the whole campaign against the fly is a campaign against dirt; it is a campaign against unsanitary conditions; it is a campaign against carelessness and indifference and things that ought not to be tolerated for a

moment in any community calling itself civilized. We must clean up all deposits of dirt, deposits which have accumulated in our barn yards, around our stables, around our houses—not just the ordinary dirt that is scattered abroad over the community.

Some rather interesting work has been done in that respect by my friend, Dr. K. McCormick, Health Officer of Asheville, N. C., in testing the capacity of the house fly for breeding in different kinds of manure. He found that practically cow manure is almost safe from it, on account of first, its liquid condition and then of the fact that the firm hard crust rapidly forms over it, which the fly cannot penetrate in order to lay its eggs. He also found, that, to his surprise, the fly would only breed in manure from horses fed upon grain or other forms of starch. It required a specially rich and selected and fertile place in order to breed, so that the fertilizer which is deposited upon the open pastures and by animals living only upon grass is practically free from danger as far as the breeding of flies is concerned.

We have not to clean up all out-doors. All we have to do is to clean up around our door yards and barn yards, and if we do that we shall be rid of it. The thing is perfectly practical. I have seen the matter successfully taken up not only in cities, not only in towns and villages, but also on farmsteads and in the open country.

Again, like every good thing, it is an economic success as well as a philanthropic and a sanitary success. The best method is not to accumulate the manure in piles and allow it to remain and putrefy there a year until ready to take out, during which time it either has to be covered with a roof and becomes a stench, or if left open to the weather is all leached out by rain and snows and the best of it lost. The manure should be shot right into a wagon standing there, and as soon as the wagon is full taken right out and distributed over the fields, and when once on the fields the manure is then per-

fectly safe. I don't know whether Lord Bacon had that idea in mind, but he certainly expressed it in one of his aphorisms: "Money, like muck, is not good unless it be spread," and the problem with the muck of today is to spread it, and as soon as spread and dried it becomes perfectly safe and free from danger as far as the source of the breeding of flies is concerned. The method is practical and one that may be carried out by any community. As to the other methods or places of accumulation, horse manure is the main plain in which the fly can breed; and even horse manure if well wet down and well tramped will become so dense that the larvae cannot get the air that they need for their development.

As far as garbage is concerned, of course, that is a more difficult problem; but if it can be collected in cans and covered and the traps put upon it or if it is taken well out into the country and clear outside of the limits, Prof. Hodges figures that the condition can be very largely obviated, except in places where garbage is fed to pigs or to chickens. But I should just like you to go as I have had to go as health officer and visit one of those filthy farms where the garbage is fed to chickens and pigs. You have only transferred an abominable nuisance out of the city and placed it in the country. I believe that we as sanitarians are getting to a point where we will not permit any garbage or any manure to go outside of a town of ten thousand inhabitants in any form except as ashes—absolutely incinerated and destroyed. It is not fit for any kind of human use, as of neats-foot oil or lubricator oil, or soap grease. Anything that you get from garbage you get back in the shape of disease or the possibility of breeding disease, and garbage-rendering factories are only nuisances permitted by law. That matter can be readily disposed of, by destruction, and it will take away one of our difficulties in dealing with the problem.

In dealing with manure we have another method, that of

sprinkling upon it powdered arsenic—arsenic mixed with plaster of paris, or lime. I know one progressive health officer who kept his little town out in Oregon absolutely free from flies and absolutely free from typhoid season after season. I asked him how he accomplished that, and he said: "Oh, I simply have one of my men go around with a little sprinkler or box containing arsenic and lime, and sprinkle every manure heap, every privy, every garbage dump, every garbage can, and the whole thing is poisoned everywhere for purposes of feeding or breeding and that is the end of the fly." And that we can do with the garbage can, as well as with the manure heap, if we do not intend to make some dirty, secondary use of that garbage, and the sprinkling with black oil, kerosene, arsenic, chloride of lime—though that is not so strong—and of course with mercurial solution and formalin. Those things will keep the fly under, always provided we do not intend to use the stuff for food. The manure so treated is just as good for fertilizer as before, except in the case of kerosene or black oils.

We should be especially particular to kill off the first few flies in the spring, for they are the individuals who carry the breed through the winter, and all that are out in the open are usually destroyed in cold climates by the frost; and if we can manage to capture in some way the early flies much might be accomplished. It is easy enough to kill a fly when you have caught it, but not so easy to get it into a trap or net that you may set for it. I am afraid the trap would be used by some opponents of public movements as a justification for letting manure heaps and garbage places alone, and it might thus do almost as much harm as good. Still, it is an excellent additional weapon. The fly takes something like fourteen days between the time it is hatched and the time it lays eggs and becomes reproductive so Nature has provided us with another safeguard. If we re-

move all accumulations of manure every ten days he cannot hatch.

As to the methods of attacking the fly and who is to do it, it is our duty to enlist the services of the whole community, and I want to make one suggestion that I think will be perhaps of some practical value, and that is that we should utilize this recrudescence of military spirit called the "Boy Scouts" in this crusade. You cannot hide dirt from a boy; if there is any dirt, "putrescent, organic material" in any neighborhood he will find it and he is not a bit afraid of it, and indeed would just as soon play in it. He would just as soon play at killing the eggs or maggots and thoroughly enjoy it. And he is not afraid. He would just as soon go right into the back yard of the richest or orneriest man in town as into the dooryard of the day laborer. I believe that we could utilize an enormous amount of good enthusiasm and good human activity going to waste under the name of mischief, if we could take the enthusiasm of a boy and his delight of getting into mischief and put him to work on the fly problem I believe it could go far towards putting any community into a practical process of cleaning. It is only a question of time when the fly will become as rare and as disgraceful as the bedbug, and I hope it will only be a very few years when we shall find that situation of affairs! It is now, but we don't know it yet.





SUMMER

Then came jolly Summer, being dight
In a thin silken cassock, colored green,
That was unlined, all to be more light,
And on his head a garland well besenee.

—Edmund Spenser.



AUGUST 16, 1911

Recognition Day at Chautauqua, New York, always comes on the third Wednesday of August. This year the date is August 16. It is well for any C. L. S. C. reader who has but a short holiday to spend at the Assembly to choose Recognition Week for his vacation. This is especially true of the members of the Class of 1911, who, naturally, are eager to appear in goodly numbers to receive their diplomas. A little planning, with the date—August 16—in mind, may prove all that is needful to add another genial face to the Recognition Day procession.



PHOTOGRAPHS

Pendragon would like to have photographs of any scenes or buildings at assemblies where the C. L. S. C. plays a part this summer. Everybody enjoys seeing them in the Round Table and those who contribute them are adding to the pleasure of all readers.



AN AMERICAN COLLECTION

The Metropolitan Museum in New York recently has come into possession of a houseful of the belongings of

two sisters who were members of the old Ludlow family, famous in the city's annals. There are fine examples of furniture of the early nineteenth century, of fire irons, of china—Crown Derby, Wedgwood, Lowestoft, and silver luster—of glass, of silver, and of costumes dating from 1750 to 1860. This last collection is wonderfully complete, showing as it does, the dress of both men and women, and including footwear, headgear, fans, gloves, laces, and ornaments, interesting not only for the purposes for which they were intended, but also as illustrating textiles and fashions. Much of the material of the entire exhibition is of American manufacture and is an aid to the Museum's desire to feature American productions. A further instance of this purpose is shown in the fact that another room in the Museum has just been added to the number set aside for the showing of American pictures, and that paintings by Sargent, Hunt, Childe Hassam, Gari Melchers, and Wilton Lockwood have been purchased recently.



THE INDIVIDUAL READER

The individual reader does not work for himself alone. He cannot help giving to all others with whom he comes in contact the advantage of any betterment in himself. He gives forth this help most actively and most usefully, however, when he consciously applies himself to the help of his family or his neighbors.



SPECIAL PROGRAM FOR HARRIET MARTINEAU'S BIRTHDAY, JUNE 12

1. *Explanation* of the influence of physical misfortune and of environment upon Miss Martineau's career.
2. *Talk*. "Miss Martineau and America." Illustrated by readings from her writings on her travels.
3. *Book Review*. "Deerbrook," a novel.
4. *Paper*. "Miss Martineau and Philosophy." Illustrated by readings from her philosophical stories and treatises.
5. *Sketch*. "Miss Martineau and History." Illustrated by readings from her historical writings.
6. *Reading* from "Feats on the Fjord."

C. L. S. C. Round Table

C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."**"Let us Keep Our Heavenly Father in the Midst."**"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



ANSWERS TO QUESTIONS IN MAY MAGAZINE

1. Feudalism was based on land tenure, fiefs being given by the King to his nobles as rewards for military service, and by them divided into allotments given or subject to their retainers in payment for similar service.

1. A parchment from which writing has been erased to give place for new writing. 2. In East London. 3. November 5th. 4. Gog and Magog.

1.

*"Grey towers of Durham—**Yet well I love thy mixed and massive piles**Half church of God, half castle 'gainst the Scot,**And long to roam these venerable aisles**With records stored of deeds long since forgot."*

2. Each canon of a cathedral held a certain estate or prebend. Those who had no separate title such as dean or precentor were known by the names of the estates belonging to them. Prebend was merely a property title. Canon indicated special position. 3. Introduced the use of A. D. and B. C. instead of A. U. C. 4. Alfred the Great. 5. The origin of Durham College at Oxford is obscure. Its connection with Durham monastery caused it to be dissolved under Henry VIII, but the revenues were preserved. Under Cromwell the project of a college at Durham was considered and after his death it was established, but at the Restoration and under the opposition from Oxford and Cambridge it was dissolved. It was again founded in 1832 by the Bishop and Dean, and endowed from cathedral funds and those of the bishop who gave up Durham castle. It now has schools of arts and divinity at Durham and Christian Science and medicine at Newcastle on Tyne. Women have recently been admitted. 6. John B. Dykes, author of *"Lux Benigna," "Nicaea," "St. Cuthbert," "Vox Dilecti," "Rocky Ages," "Hollingside," "St. Agnes," "St. Bede," "St. Oswald," "St. Sylvester," "Melita," "Alford," "Vox Angelica."*

NEWS FROM READERS AND CIRCLES

"THE CITIZENS OF ELWOOD TOWNSHIP HAVE JUST REASON TO FEEL PROUD OF THIS MAGNIFICENT STRUCTURE," read Pendragon from the headlines of the Ridgefarm, Illinois, newspaper. "A new library?" someone asked. "Here is its picture, and it is indeed an attractive looking building. It was opened with appropriate celebration of music and feasting, and everybody in the township was thankful that ten or a dozen years ago the Chautauqua Circle began to gather together a few books. They housed them in a store. Socials and entertainments were given to raise an expense fund and the 'dividends' were invested in more books until the rustic shelving was filled. Years passed on, the public became more eager for wholesome brain food and their wants were supplied in the best possible way until the space in the rear of another store (where the library was later moved) was found to be inadequate and at this juncture through the efforts of a public-spirited woman who was a C. L. S. C. reader, Mr. Carnegie was interested. The people submitted to a two-mill tax and the result was so satisfying that Mr. Carnegie gave \$9,000 instead of the \$6,000 for which he had been asked. They have 1,400 volumes on the shelves and more in prospect." "Another star in Chautauqua's banner," exclaimed an eager listener.

"I want to tell the Round Table about our informal C. L. S. C.," said a reader from Jamaica Plain, Massachusetts. "In the fall of 1899 I began my reading, taking the whole course for four years and receiving my diploma with six seals. Since 1901 we have met regularly on Monday evenings, for some years only four of us, but now we have seven members. Because we are very busy people, for several years we have done only the magazine work thoroughly, although nearly all of us have the books and are trying to keep up. We meet at the homes of the readers, taking one article in the magazine, asking the questions and discussing them informally. We then spend a half hour in reading

poetry, and the last ten minutes we try to each have a current event." "That sounds like a jolly, informal set of people, doesn't it?" commented Pendragon. "And it is evident that they are applying real Boston thoroughness to their magazine for all their modesty about it."

"I want to tell the Round Table about our work at Benton Harbor," said the member from Michigan. "As a pointed supplement to Mr. Alden's articles we had at one of our meetings a capital description of a model city, Dusseldörf on the Rhine. Our lecturer told us that

"This city owns its urban and interurban railways, electric and water plants, three banks, opera house, museum, art gallery, public baths, hospitals for all kinds of diseases, beautiful and well-equipped school buildings, a school in the woods for weak children; eighteen medical officers supply free advice, and every pupil is carefully examined before entering school. Beautiful parks and playgrounds abound everywhere. The income from the city's improvements helps pay the running expenses of the city. The city officers are well paid university men, who have made a study of the work they are to do."

"They ought to be experts on municipal ownership, at any rate," said Pendragon. "At another meeting," went on the Benton Harbor delegate, "we had a Parade of Nations. Each member wore the costume of the country she represented, and brought food such as is eaten there." "Here is a word of truth from a member of the Annville, Pennsylvania, Circle, who is stirring up the drones in his hive," said Pendragon.

"Let us not forget that everything worth the while requires some self-denial. Things that come to us without effort or exertion or self-denial do not amount to much. And the greater the effort and self-denial, the greater the resulting benefit. Some persons are willing to be carried along by the current, but handling the oars is worthier and more beneficial."



Public Library, Ottawa, Kansas



Headed for Big Stone Lake Chautauqua



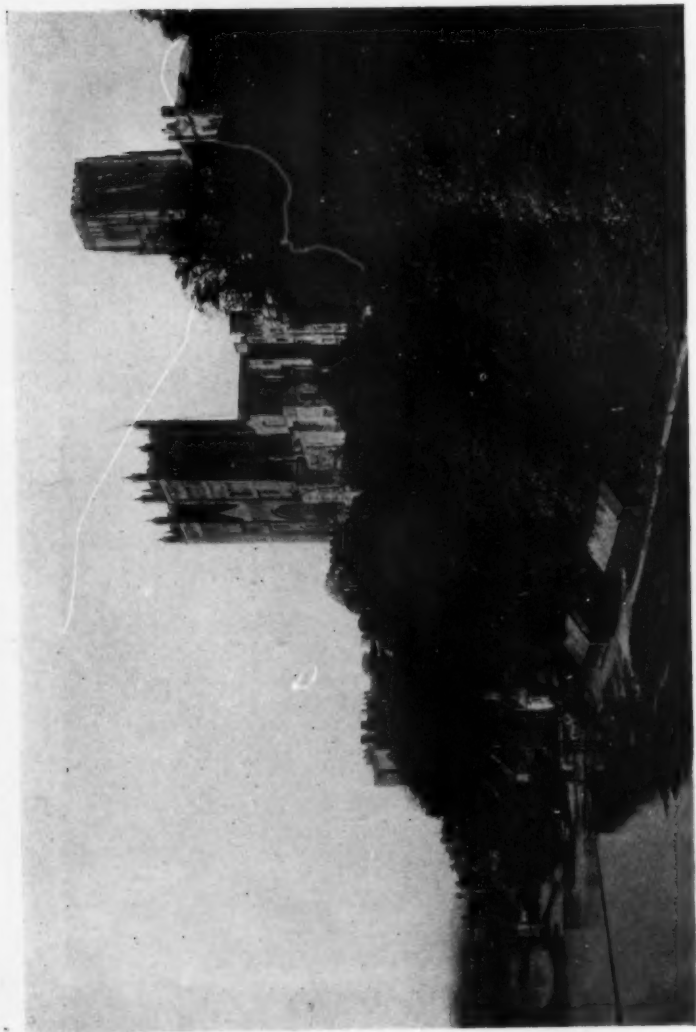
A Group of Summer School Students on the Steps of Academic Hall, Colorado Chautauqua



An Art Class at Work, Colorado Chautauqua



Sunset, Mountain Lake Park, Maryland



Durham Cathedral

C. L. S. C. ANNUAL CERTIFICATE

The view of Durham Cathedral seen on the opposite page is appropriately the subject of the Annual Certificate for the C. L. S. C. Course of 1910-11. This is one of the most beautiful of cathedral pictures and was secured by Miss Kate Kimball, Executive Secretary of the C. L. S. C., for her series of articles on English Cathedrals which have been a striking magazine feature of the reading course this year. For the Annual Certificate this view has been enlarged to $6\frac{1}{2} \times 9\frac{1}{2}$ inches and printed on heavy ivory paper 11×15 , suitable for framing, with space for the name and class of the reader and signature of John H. Vincent, Chancellor.

HOW TO APPLY FOR THE ANNUAL CERTIFICATE

Answering Review Question Papers or "memoranda" is not a required part of the C. L. S. C. plan, but is strongly recommended and those who have carried out this feature of the work are enthusiastic in their approval of it. There are many members, however, who read the course thoughtfully, but who through limitations of various sorts find writing a difficult task. The C. L. S. C. has anticipated this difficulty and its requirements make due allowance for it. Every member who has read the entire prescribed course for the current year is entitled to the Annual Certificate. To secure the certificate write answers to the following questions on blank sheets of paper, numbering your answers to correspond with the numbers of the questions. Always retain a copy of your written work. Send your answers to C. L. S. C. Department, Chautauqua Institution, Chautauqua, N. Y. This should be done even if Review Question Papers are also sent in.

1. Write at the top of your answer paper the titles of the four books and three series of required magazine articles in the course which you have read. Write the word "Read" after each, to indicate that you have actually done the reading.

2. Are you reading alone or as a member of a Circle?

3. What articles or series of articles in THE CHAUTAUQUAN have you found most suggestive and helpful in the work of the year? Enumerate three in order of preference.

4. What comment, favorable or otherwise, have you to make upon the books of the year?

5. Upon receipt of the magazine, to what part of it do you first turn?

6. Please specify any improvements in the appearance or contents of THE CHAUTAUQUAN which seem to you desirable.

N. B.—Give your name in full, your postoffice address, your occupation, the population of your town, and the C. L. S. C. Class to which you belong. To wrap and mail this certificate costs 6 cents, which, if you choose, you may enclose with your application.

Classified Chautauqua Program

38th Annual Assembly, June 29-Aug. 27, 1911

ADVANCE ANNOUNCEMENTS

No announcement is here made except of engagements actually completed, and the final list cannot be definitely announced until the official Program Quarterly is issued. Copies mailed on application to Chautauqua Institution, Chautauqua, New York.

Sermons, Devotional Hours, and Religious Lectures

Sermons: July 2, to be supplied. July 9, Bishop E. E. Hoss, Methodist Episcopal South. July 16, Dr. John T. Stone, Fourth Presbyterian Church, Chicago. July 23, Prof. Shailer Mathews, University of Chicago. July 30, Dr. J. Wilbur Chapman, Presbyterian Evangelistic Committee. August 6, Dr. Charles F. Aked, First Congregational Church, San Francisco. August 13, Bishop John H. Vincent, Methodist Episcopal. August 20, Rev. G. A. Johnston Ross, Presbyterian, Bryn Mawr, Pa. August 27, Rev. Sylvester Horne, Whitfield Central Mission, London, England.

Devotional Hours: June 29, 30, Bishop John H. Vincent. July 10-14, Bishop E. E. Hoss. July 17-21, Lessons from the Early Church, Dr. John T. Stone. July 24-28, Prof. Shailer Mathews. July 31-August 4, Dr. J. Wilbur Chapman. August 7-11, The Lord's Prayer; Its Meaning and Message for Today. 1. Thy Kingdom Come; 2. Thy will be done, as in Heaven, so on Earth; 3. Give us this day our daily bread; 4. Forgive us our debts as we also have forgiven our debtors; 5. Bring us not into temptation, but deliver us from evil, Dr. Charles F. Aked. August 14, 15, Bishop John H. Vincent. August 17, 18, Dr. Lucius H. Bugbee, Malden, Mass. August 21, 22, Rev. G. A. Johnston Ross. August 23, E. J. Ward, Adviser Civic and Social Center Development, University of Wisconsin.

Religious Lectures: July 21, Religion and the State, Mr. Charles Zueblin, Boston, Mass. August 3, Religion; August 4, The Use of the Bible in Religious Education, Rev. A. E. Lavell, Ontario, Canada. August 16, The Ober-Ammergau Passion Play (illustrated), Rev. Henry R. Rose, Newark, N. J. August 21-25, Lecture Series on Church Problems; Conference Series for Clergymen on Church Advertising, Mr. Charles Stelzle, Labor Temple, New York. August 25, Christianity in China, Prof. E. A. Ross, University of Wisconsin. August 21-25, Reading Hours on Biblical Themes, Miss Alice Chapman, Boston, Mass.

Literary and Musical

Literary: July 10-15, Literary Interpretation of the 19th and 20th Century Political Ideals in England. 1. Dickens; 2. Carlyle and the Ideal Leadership; 3. Ruskin and the Ideal Cooperation; 4. Kipling and the Ideal Imperialism; 5. Chesterton

and the Ideal Democracy, Prof. Stockton Axson, Princeton University. July 24-28, Interpreters of American Life.

1. Franklin and Crèvecoeur; 2. Irving and Cooper; 3. Thoreau and Emerson; 4. Whitman and Mark Twain; 5. W. D. Howells and the Contemporary Novelists, Prof. Percy H. Boynton, University of Chicago. July 31-August 5, Lecture Series on English Literature.

1. The English Coffee House; 2. The Poetical Associations of the Quantock Hills; 3. Ancient Customs at Oxford; 4. The Personality and Art of G. K. Chesterton; 5. Stephen Phillips as a Poet, Prof. Frank C. Lockwood, Allegheny College. August 5, The Strongest Man on Earth; August 9, William Ewart Gladstone: His Legacy of Inspiration to Mankind, Dr. Charles F. Aked. August 7-11, Shakespeare Lecture Series.

Shakespeare's Theater, Prof. Percy H. Boynton; Comedy, Prof. S. H. Clark, University of Chicago; Edwin Booth and Henry Irving in Shakespeare Interpretation, Charlotte Cushman and Shakespeare's Women, Shakespeare and Conscience at the Beginning of the 17th Century, Dr. F. W. Gunsaulus, Armour Institute, Chicago; The Playing of Shakespeare, Mr. Charles D. Coburn of the Coburn Players. August 11, Browning and Conscience at the Beginning of the 20th Century, Dr. F. W. Gunsaulus.

Musical: July 3-7, Lecture Series with musical interpretation, The Story of the Symphony. 1 and 2. Beethoven; 3 and 4. Tchaikowsky; 5. Brahms, Mr. Thomas Whitney Surette, New York. August 3, 5, Lectures illustrated with stereopticon views and musical selections on the Auxetophone. 1. Verdi, The Most Popular of Italian Composers; 2. The Legend of the Holy Grail, Mr. N. J. Corey, Detroit.

Sociological, Historical, and Pedagogical

Sociological: July 17-21, The Common Life. 1. Business and the State; 2. Labor and State; 3. Family and the State; 4. Government and the State; 5. Religion and the State, Mr. Charles Zueblin, Boston, Mass. July 18, Social Justice and Legal Justice, Roscoe Pound, Harvard Law School. July 24-28, Lecture series. The Rivalry of Social Groups, President George E. Vincent, University of Minnesota. August 2-5, Symposium on Financial Reform. 1. What is a Bank? 2. Story of National Banks; 3. Safeguards against Panics, Hon Frank A. Vanderlip, President National City Bank, New York, and Congressman E. B. Vreeland, Vice-President National Monetary Commission.

August 19, The Future of American Agriculture, Prof. S. C. Schmucker, Westchester Normal School, Pa. August 21-26, China. 1. The Struggle for existence in China; 2. China's Grapple with the Opium Evil; 3. The Changing Position of Woman in China; 4. Christianity in China; 5. The New Education in China, Prof. E. A. Ross, University of Wisconsin.

Historical: July 10-12, Lecture Series. Mexico. 1. Aztec Mexico; 2. Indian Mexico; 3. Modern Mexico, Prof. Frederick Starr, University of Chicago.

Pedagogical: July 24-28, Lecture Series. Problems in Educational Advance. 1. The New Philosophy of Education; 2. The Place of the School in the Community; 3. The Demands of Industrial Education; 4. The Country's Need for Sound Men and Women; 5. The School Plant of the Future, Mr. Earl

Classified Chautauqua Program

Barnes, Philadelphia. July 31-Aug. 4, Religious Education, Rev. A. E. Lavell. August 14-18, Lecture Series. American Students of Nature. 1. Audubon; 2. Agassiz and the Biologists; 3. Gray and the Botanists; 4. Thoreau, Prof. S. C. Schmucker.

Illustrated Lectures

June 30, Prof. R. W. Moore, Colgate University. July 5, Aerial Navigation, Mr. C. L. Harrington, Brooklyn Institute. July 13, Mr. Henry Turner Bailey, Editor School Arts Book. July 18, 19, Lyman H. Howe Moving Picture Company. July 27, Mr. Henry Turner Bailey. August 8, Mexico, Peter MacQueen of Charlestown, Mass. August 10, Shakespeare's England, Mr. H. H. Powers, Bureau of University Travel, Boston. August 17, Ober-Ammergau, Rev. Henry R. Rose. August 21, Impressions of China, Prof. E. A. Ross. August 23, With Roosevelt in Africa, J. Alden Loring, Field Naturalist of the Roosevelt Expedition.

Reading Hours, Recitals, and Dramatic Presentations

Reading Hours: June 29, The Hippolytus; June 30, The Trojan Women, Miss Dorothea Spinney, London, England.

July 3-7, 1. Southern Folk Lore; 2. Dramatic Readings from Southern Literature; 3. Readings from Paul Laurence Dunbar; 4. Selected Program; 5. A Blot on the 'Scutcheon, Emily Farrow Gregory, New York. July 10-14, Prof. S. H. Clark.

July 17-21, Stories of American Life, Miss Mary Agnes Best, New York. August 21-25, Readings on Biblical Themes. 1. Women of the Bible; 2. David and King Saul; 3. Dramatic Readings from the Bible; 4. Selections from Pilgrim's Progress; Isaiah and Revelations; 5. The Life of Paul, Miss Alice Chapman, Boston.

Recitals: June 29, Just Between You and Me; July 1, As It Was Written, Mr. Edmund Vance Cooke, Cleveland, O.

July 4, The Man from Home; July 6, David Copperfield, Prof. C. Edmund Neil, University of West Virginia. July 11, Prof. S. H. Clark. July 15, Crayon and Comedy, J. W. Bengough, Toronto, Canada.

July 25, Vanity Fair; July 26, Fun and Fancy in Form and Color, Mr. Alton Packard.

July 29, The Shaughram; July 31, Bleak House; August 2, The Prince and Gregoire, Mr. Leland Powers. August 16, Prof. S. H. Clark.

August 22, Lincoln Character portrayal, Benjamin Chapin, New York. August 24, 26, Mr. Philadelph Rice, Boston.

Dramatic Presentations: July 15, Bardell vs. Pickwick, Mr. J. W. Bengough. August 11, 12, As You Like It; Much Ado about Nothing; Macbeth, The Coburn Players.

Music

Sacred Song Services: Every Sunday, 7:45 p. m., general congregational singing, with special selections by the Chautauqua Choir, Orchestra, Soloists, and Organist.

Midweek Concerts: Occur regularly on Monday and Friday evenings at 8:00 p. m. and Wednesday afternoons at 2:30. Special Programs include the following: July 12, Solo Quartet Song Cycle, "The Morning of the Year," Charles Wakefield Cadman. July 17, "Gallia," Gounod; "Stabat Mater," Rossini. July 21, "The Creation," Haydn. July 28, "Moses in Egypt,"

Rossini. August 2, Solo Quartet Song Cycle, "The Divan," Bruno Huhn. August 4, "The American Flag," Carl Busch; Symphonic Ode, "Man and Peace," Parry. August 7, 9, Shakespeare Concerts. August 14, "Hiawatha," Longfellow, music by Coleridge-Taylor.

Organ Recitals: August 4, Mr. N. J. Corey. August 6-19, Dr. Samuel A. Baldwin. Henry B. Vincent.

Artists' Recitals: (a) Seven Piano and Violin Recitals by Messrs. Ernest Hutcheson and Sol Marcossin, Tuesday afternoons in Higgins Hall, and (b) Six Vocal Recitals by Messrs. Frank Croxton and Charles C. Washburn, on Thursday afternoons in Higgins Hall. A fee is charged.

Miscellaneous

July 7, Among the Masses, or Traits of Character; July 8, If I could Live Life Over, Col. George W. Bain of Kentucky. July 31, Human Nature, Rev. A. E. Lavell. August 19, The Friends of Yesterday, Mrs. LaSalle Corbell Pickett, widow of General George Pickett, C. S. A.

ANNUAL EVENTS

Opening Day 38th Annual Assembly.....Thursday, June 29
Opening of the Summer Schools.....Saturday, July 8
National Army Day.....Saturday, July 15
C. L. S. C. Rallying Day.....Saturday, July 29
Old First Night.....Tuesday, August 1
Denominational Day.....Wednesday, August 2
C. L. S. C. Recognition Day.....Wednesday, August 16
Grange Day.....Saturday, August 19
Closing Day.....Sunday, August 27

SPECIAL WEEKS

New Nationalism Week.....July 16-22
Modern Education Week.....July 23-29
Shakespeare Week.....August 6-12
Recognition Week.....August 13-19
Church Problems Week.....August 20-26

Chautauqua Summer Schools Season of 1911

DEPARTMENT OF INSTRUCTION

ARTHUR E. BESTOR, Director.
JOHN H. VINCENT, Chancellor.

GEORGE E. VINCENT, President.
PERCY H. BOYNTON, Secretary.

The Chautauqua Summer Schools open July 8 and close August 18, 1911. A complete catalog describing each course, fees etc., will be mailed on application to Chautauqua Institution, Chautauqua, New York.

THIRTEEN SCHOOLS

- | | |
|------------------------------|--------------------------|
| I. English. | VII. Library Training. |
| II. Modern Languages. | VIII. Domestic Science. |
| III. Classical Languages. | IX. Music. |
| IV. Mathematics and Science. | X. Arts and Crafts. |
| V. Psychology and Pedagogy. | XI. Expression. |
| VI. Religious Teaching. | XII. Physical Education. |
| XIII. Practical Arts. | |

PARTIAL LIST OF INSTRUCTORS FOR 1911

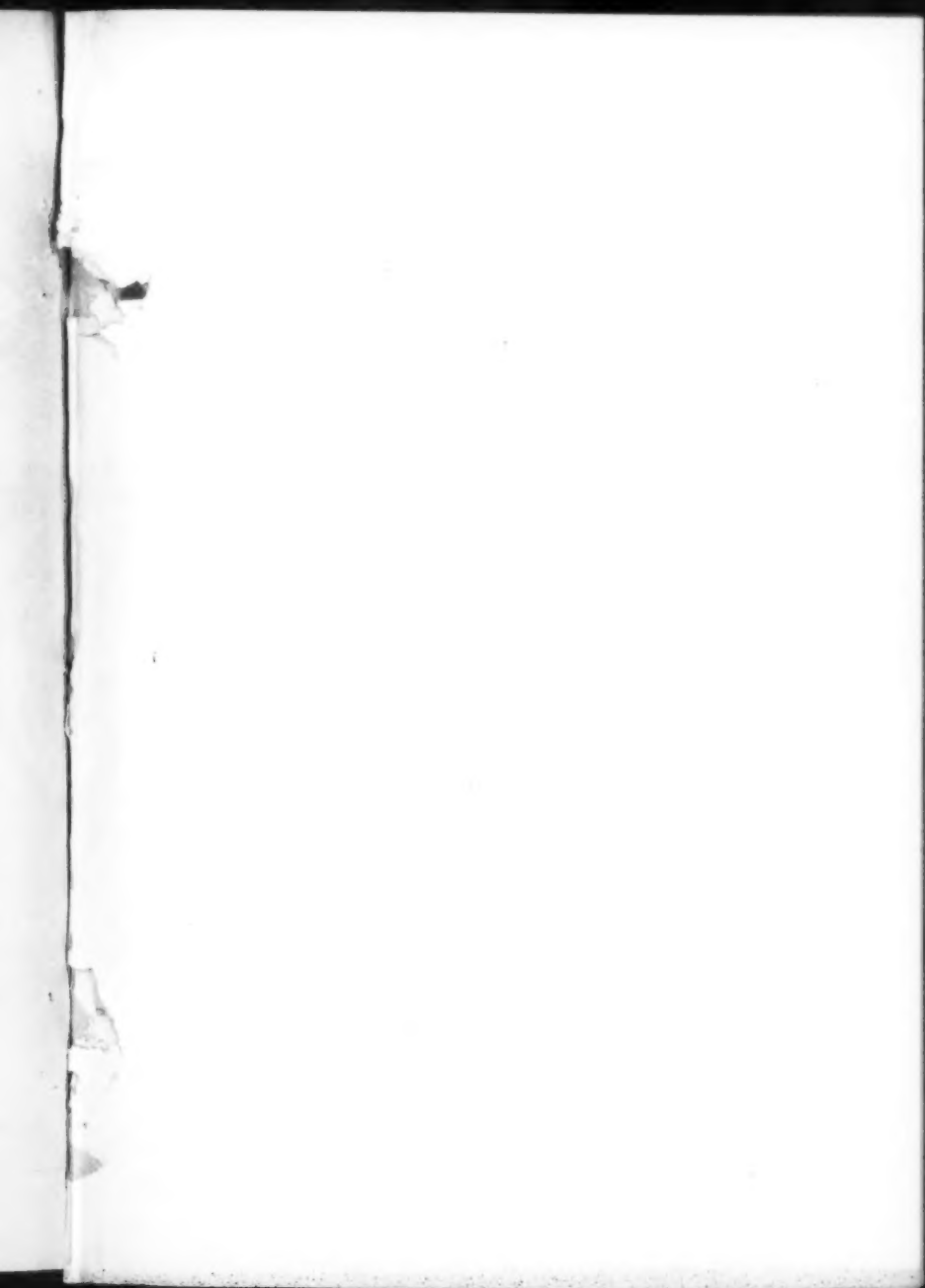
Mrs. R. D. ALLEN, Kindergarten Louisville, Ky.	Miss ANNA J. LAMPHIER, Basketry North Adams, Mass.
Prof. STOCKTON AXSON, English Princeton University	Mr. FRANK P. LANE, Construction Hill Inst., Northampton, Mass.
Miss C. A. BABBITT, Leatherwork Hill Institute, Northampton, Mass.	Rev. ALFRED E. LAVELL, Rel. Teach. Norwich, Ont., Can.
Dr. JAMES A. BABBIT, Boys' Club Haverford College	Dr. N. J. LENNES, Mathematics Columbia University
Mr. H. T. BAILEY, Arts, Crafts North Scituate, Mass.	Mrs. JOHN F. LEWIS, Par. Law Buffalo, N. Y.
Miss ANNA BARROWS, Dom. Sci. Teachers' College, Columbia University.	Prof. F. C. LOCKWOOD, English Allegheny College.
Mr. M. A. BICKFORD, Man. & Guit. New York City.	Mr. SOL MARCOSSON, Violin Cleveland, Ohio.
Mr. JAMES BIRD, Pub. Sch. Music Marietta, Ohio.	Miss BESSIE E. MERRILL, Lace Lincoln, Neb.
Prof. PERCY H. BOYNTON, English University of Chicago.	Miss MAUD MINER, Expression Chicago Sch. of Phys. Ed. & Expression.
Miss EMILY BRADSHAW, Ele. Ed. Rochester, New York.	Mrs. CLARA Z. MOORE, Deisarte New York City.
Miss MABEL C. BRAGG, Story Telling New York City.	M. BENEDICT PAPOT, French Chicago.
Mr. W. D. BRIDGE, Typewriting New York City.	Mrs. L. VANCE PHILLIPS, Ceramics New York City.
Mr. A. E. BROWN, Sch. Music Lowell (Mass.) Normal School.	Dr. H. H. POWERS, Art Bureau of University Travel.
L. L. CAMPBELL, Physics Simmons College	Mr. J. O. PYLE, Mathematics Chicago.
Prof. L. P. CHAMBERLAYNE, Lat. Univ. of South Carolina.	Mr. CHARLES E. RHODES, English Lafayette High School, Buffalo, N. Y.
Dr. R. G. CLAPP, Athletics University of Nebraska.	M. MAURICE RIT, French Chicago.
Prof. S. H. CLARK, Expression University of Chicago.	Miss ALICE SANBORN, Lib. Training Wells College.
Mr. W. H. COVERT, Bus. Tr. Syracuse.	Miss F. M. SCAMMELL, Ceramics New York City.
Mr. FRANK CROXTON, Voice New York City.	Mr. GEO. A. SEATON, Photography East Cleveland, Ohio.
Prof. F. A. CUMMINGS, English Hollins Institute, Va.	Dr. J. W. SEAVER, Phys. Ed. Yale University.
Rev. T. F. CUMMINGS, Rel. Ed. New Wilmington, Pa.	Dr. A. H. SHARPE, Phys. Ed. Penn Charter School.
Miss MARY E. DOWNEY, Lib. Trng. Public Library, Columbus, Ohio.	Mr. F. G. SHATTUCK, Singing New York City.
Miss GERTRUDE DUNTZ, Sewing Mechanics Institute, Rochester	Mr. C. W. SUTTON, Math. Cleveland.
Miss LURA DUNTZ, Sewing Mechanics Institute, Rochester.	Mr. CHARLES C. TAYLOR, Printing Chautauqua Press, Chautauqua, N. Y.
Prof. E. J. FLUEGEL, German Cornell University.	Mrs. E. T. TOBEY, Piano Woman's Building, Memphis, Tenn.
Miss SARAH FREEMAN, Girls' Club Englewood, N. J.	Mr. H. H. VAN COTT, Chemistry High School, Schenectady, N. Y.
Mr. JAMES HALL, Life Drawing Ethical Culture School, New York City.	Mr. HENRY B. VINCENT, Organ Erie, Pa.
Prof. W. C. A. HAMMEL, Crafts Normal College, Greensboro, N. C.	Miss DOROTHEA WARREN, Ceramics New York City.
Miss A. VAN STONE HARRIS, Ped. Richmond, Va.	Mr. CHARLES C. WASHBURN, Voice Vanderbilt University.
Miss MARY D. HILL, Kindergarten Louisville, Ky.	Mr. FREDERICK WHITNEY, Drawing Salem (Mass.) Normal School
Mr. GEORGE HUNT, Metal Work Boston.	Miss ELIZA McC. WOODS, Piano Peabody Institute, Baltimore.
Dr. J. L. HURLBUT, Rel. Training Bloomfield, N. J.	Miss ELEANOR WOODWARD, Design Tulane University.
Mr. ERNEST HUTCHESON, Piano Peabody Institute, Baltimore.	Prof. WM. WOODWARD, Fine Arts Tulane University.
Prof. ANSON E. KENT, Tutor Chautauqua.	Prof. C. S. YOAKUM, Psych. University of Texas.

SUBJECTS OF COURSES

Agriculture	Household Management
Algebra	Jewelry
American Literature	Kindergarten courses
Aquatics	Kindergarten, Children's
Arithmetic	Kindergarten, Nursery
Arts and Crafts	Lace Making
Basketry	Latin, Beginning
Beauty, Elements of	Latin, Composition
Biblical Literature and History	Leather Working
Bird Study	Library Training
Blackboard Drawing	Literary and Dramatic Interpretation
Block Printing	Mandolin, Guitar, Banjo
Book Binding	Manual Training
Bookkeeping	Mathematics and Science
Boys' Club	Metal Work
Caesar	Missionaries, Phonetic Course for
Ceramics	Modern Languages
Chair Seating	Music
Charcoal Drawing	Music, Public School
Chemistry	Nature Study
Chemistry, Household	Nursery Kindergarten
Church, Development of	Organ
Classes for Boys and Girls	Outdoor Sports and Games
Construction	Painting, Oil
Cookery, School Room	Parliamentary Law
Cookery, Home	Pedagogy and Psychology
Cookery, Institutional	Pen Craft
Design	Photography
Domestic Science	Physical Education
Drama, Masterpieces of	Physical Ed. Normal Course
Drawing, Blackboard	Physics
Drawing, Freehand	Piano
Drawing, Life	Poetry of the 19th Century
Drawing, Mechanical	Practical Arts
Drawing Public School	Primary Grades, Methods of
Dyeing and Weaving	Printing and Lettering
Education, Elementary	Printing, Stenciling and Block
Education, history of	Psychology and Pedagogy
Education, Psychology Applied to	Psychology, Elements of
Elements of Beauty	Psychology in Education
Elementary Hand Work	Public School Art
Elementary Methods	Public School Music
Embroidery	Religious Teaching
English Composition	Schiller
English, High School	School Gardening
English Literature	Science, Domestic
Expression	Sewing
Expression, Normal Course	Shakespeare
European Travel Extension	Sketching, Blackboard
Food and Dietetics	Sketching, Outdoor
French, all courses	Stenciling
Gardening, School	Stenography
Geometry	Story Telling
German, all courses	Sunday School, Teacher's class
Girls' Club	Sunday School Organization
Goethe	Textile Decoration
Grammar Grades, Methods for	Trigonometry
Grange Scholarships	Typesetting
Gymnastics, Normal course.	Typewriting
Gymnastics, Medical	Virgil
Hand Work, Elementary	Violin
Health and Self Expression	Vocal Culture
High School English	Voice
History of American Literature	Weaving and Dyeing
History of Education	Woodworking
History of English Literature	Wordsworth

DATES FOR CHAUTAUQUA INSTITUTION AND OTHER ASSEMBLIES, 1911

State	Name of Assembly	Dates	Recognition Day	Final Report
Calif.	PACIFIC GROVE.....	July 10-22	July 18.....	June 30...
Conn.	FORESTVILLE	July 22-Aug. 1...	Aug. 1.....	July 10...
Ill.	HAVANA	July 29-Aug. 13..	.....	July 5....
"	DIXON	July 18-Aug. 8..	.....	June 25,..
"	LINCOLN	Aug. 9-23 .....	.....	July 28...
"	LITCHFIELD.....	Aug. 6-20 .....	.....	July 20...
"	OTTAWA	Aug. 18-27 .....	.....	July 25...
"	PONTIAC	July 22-Aug 6...	.....	June 30..
"	COLUMBUS	Aug. 4-13 .....	.....	July 15...
Ind.	KOKOMO	Aug. 4-13	Aug. 10.....	July 20...
"	WABASH	Aug. 18-27 .....	.....	July 25...
"	WINONA	July 2-Aug. 20..	Aug. 15.....	July 25...
Iowa	CLARINDA .....	.....	.....	July 10...
"	COLFAX	Aug. 3-13 .....	.....	July 10...
"	CRESTON	Aug. 4-13 .....	.....	July 10...
"	FT. DODGE	Aug. 20-27	Aug. 26.....	Aug 1....
Kans.	CAWKER CITY	Aug. 5-20 .....	.....	July 25...
"	OTTAWA	Aug 1-11	Aug. 10.....	July 20...
"	WATHENA	Aug. 5-13 .....	.....	July 25...
"	WINFIELD	July 6-16	July 10.....	June 20...
Md.	MOUNTAIN LAKE PARK.	Aug. 8-29	Aug. 25.....	Aug. 1....
Mass.	NORTHAMPTON	July 10-29	July 19.....	July 1....
Mo.	MAYSVILLE.....	Aug. 13-20 .....	.....	July 20...
"	MEXICO	July 23-Aug. 3..	.....	June 30...
N. Y.	Chautauqua	June 29-Aug.27 ..	Aug.16	July 5 ...
N. Mex.	MOUNTAINAIR ...	Aug. 2-13	Aug. 11.....	July 10...
N. Dak.	DEVIL'S LAKE	July 1-16	July 8.....	June 15...
Ohio	BELLEFONTAINE	July 21-30 .....	.....	July 5....
"	MARION	July 22-30 .....	.....	July 5....
Penna.	MT. GRETNA	July 1-Aug. 2...	July 20.....	July 1....
S. Dak.	BIG STONE CITY.....	July 1-9	July 7.....	June 15...
Tenn.	MONTEAGLE	July 3-Aug. 26...	.....	June 20...
Wash.	WHIDBY ISLAND	July 19-31 .....	.....	June 25..





Art Extension Print—"Mona Lisa"
The Louvre—Paris
Leonardo da Vinci, B.-1452, D.-1519 Italian School.